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Harmony

of the

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HARMONY OF THE GOSPELS

BY

REV. JOSEPH BRUNEAU S. S.

PROFESSOR OF S. SCRIPTURE AT S. JOSEPH'S SEMINARY
DUNWOODIE (NEW-YORK).

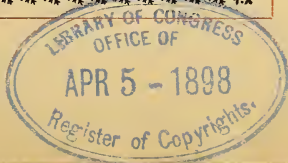
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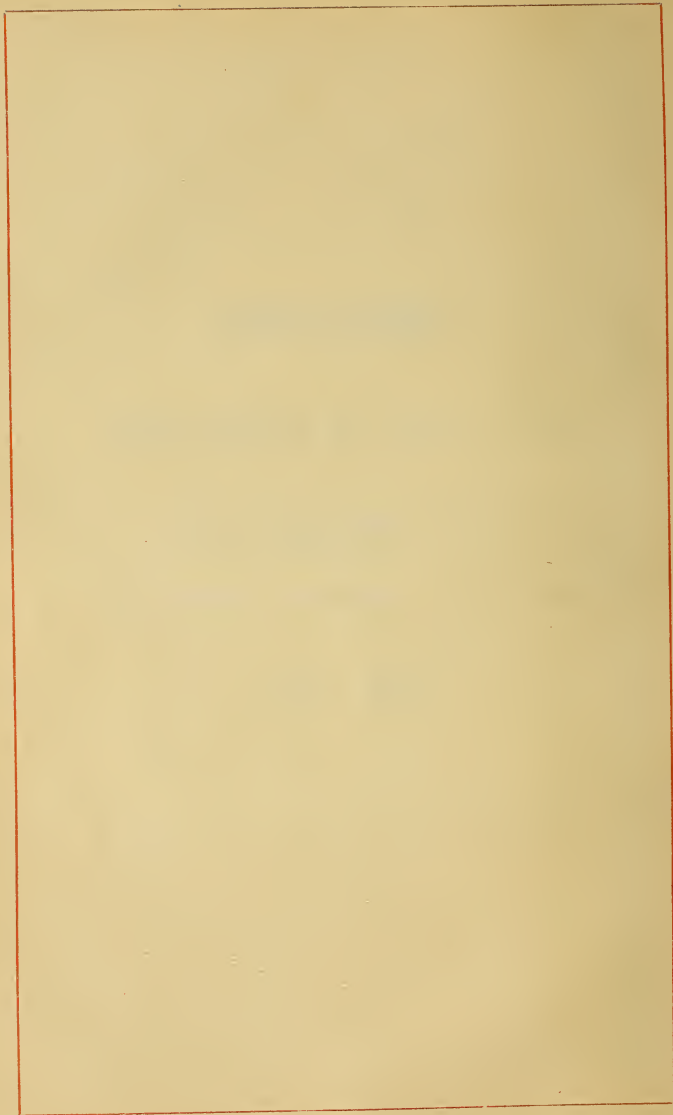
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DEDICATED,
AS A TOKEN OF DEVOTEDNESS,
TO MY FIRST STUDENTS
AT SAINT JOSEPH'S SEMINARY,
1896 — 1897.



—❖— PREFACE. —❖—



THE need of a book like the one now offered to the public, has often been felt by Catholic students of New Testament history, who, in the absence of a *Harmony of the Gospels* according to the English Douay version, were sometimes obliged to use as text books similar works composed by non-Catholic authors.

Such is my excuse for increasing the number of "Synopses" already existing, some of which indeed are excellent. Of these I have tried to make good use, and none of them has been intentionally ignored.

I am well aware of the difficulty of classifying the facts and discourses of the Gospels in a chronological order. Many believe it an impossibility. Indeed I think, it is useless to attempt to assign even a probable date to some facts of our Lord's life. This is mostly due to the fragmentary character of the Gospels, and the catechetical purposes for which they were written.¹ I do not pretend to have attained the best possible arrangement of the facts: nor do I claim more than a serious probability for the one which is proposed. Never will any *Diatessaron* be preferred to the four different narrations of the divine Life of our Lord. However, since everything in connection with our Blessed Saviour has so deep an interest for Catholic hearts, a modest attempt to follow more closely and with greater sequence His earthly foot prints, and to group in a better way the events of His Life will not be without interest or utility.

We have no sources of this Life other than the four Gospels. We ought therefore to compare them one with another, and it is hoped that this can be more easily accomplished with the aid of the present Harmony. Hence our aim has been less to offer something new than something useful and practical.

Practical and useful not only for the *historical* study of the Life of our Saviour, but also for the *literary* study of His words and discourses. Their frame and *mise en scène* will be more readily perceived. Then, it will dispense the student with the trouble of going from one end of the Gospel to the other, from Mark to Luke or Matthew etc., or from the Synoptists to St John. This comparative study, otherwise not a little tedious and perplexing is freed from most of its irksomeness by an arrangement which brings its various elements together on the same page.

Although it would have been outside of his plan and province to treat the "Synoptic question," the writer dares to say that some of the notes, as well as the disposition of the paragraphs might throw some light on the critical study of the composition of the Gospel, or the solution of the synoptic problem.

¹ "Les Évangiles ne sont que des recueils des prédications des apôtres qui ont été mises par écrit sans s'arrêter avec trop de scrupule au temps que les faits sont arrivés. En effet ces écrivains sacrés se sont plus appliqués à

donner une histoire véritable qu'à circonscrire exactement l'ordre des temps." RICHARD SIMON, *Histoire critique du N. Testament*, p. 104.

PREFACE.

I have tried not to multiply the foot-notes more than was necessary. They are sometimes a mere germ to be fertilized by the explanations of the professor, or a simple suggestion calculated to make the reader think. To express my opinion with the utmost sincerity has been considered the first of my duties; and I will be only too glad if the critics present something better.

It has been suggested that all the quotations should have been translated into English. I deemed it unnecessary : many of those who will use this little book know more than one modern language, the others will perhaps feel they ought to learn them.

I am especially indebted to the lessons and works of my former professors : MM. FILLION, VIGOUROUX, MARTIN, LOISY. It is a pleasant duty to acknowledge that all that may be good in this little publication is more theirs than mine.

J. B.

July 1897.



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Harmony of the Gospels.

1. ST LUKE'S PROLOGUE.*

LUKE I. 1-4.



Orasmuch as many have taken in hand to set forth in order a narration of the things, that have been accomplished among us : ² according as they have delivered them unto us, who from the beginning were eye witnesses and ministers of the word ; ³ it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, ⁴ that thou mayst know the verity of those words, in which thou hast been instructed.

PART I. — Birth and Childhood of Jesus.

2. Vision of Zachary.

6 B. C. October.

LUKE I. 5-25.

⁵ There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. ⁶ And they were both just before God, walking in all the command-

* This prologue of St Luke throws not a little light on the origin of the Gospels and gives a key to the solution of the *synoptic problem*. It affords a strong proof in favor of the theory which invokes *written* documents as well as oral tradition or catechesis to explain on the one hand the word for word agreement and on the other the discrepancies noticeable in the three synoptists. In fact the apostolic tradition was not only oral (v. g. the letters of St Paul); and since Luke alludes to already existing accounts of Our Lord's life, it is only natural to suppose that they had been committed to writing. Moreover every thing in this prologue leads to that conclusion. Luke proposes to do what others have done before, and even hopes to improve upon their work. He has investi-

gated every thing. He wants to give a complete and orderly narrative systematically arranged, circumstances which all seem to indicate the existence of written documents with which he was familiar. The word "*in order*" does not necessarily imply a strict chronological sequence; as a fact, in several cases it seems very clear that, for special motives, St Luke preferred another kind of arrangement than the mere order of time. Perhaps also he could not always arrange his materials in chronological order. See on this Prologue : LOISY, *Les Évangiles Synoptiques*. 1893 p. 16-21. LAGRANGE, *Les sources du 3^e Évangile*. *Revue Biblique*, 1895 p. 21-22, 1896 p. 1-38. PLUMMER, *St Luke* (International Commentary) 1897, p. xxxvi-xxxvii.

ments and justifications of the Lord without blame. ⁷ And they had no son, for that Elizabeth was barren, and they both were well advanced in years. ⁸ And it came to pass, when he executed the priestly function in the order of his course before God, ⁹ according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord: ¹⁰ And all the multitude of the people was praying without at the hour of incense. ¹¹ And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense. ¹² And Zachary seeing him was troubled, and fear fell upon him. ¹³ But the Angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: ¹⁴ and thou shalt have joy and gladness, and many shall rejoice in his nativity: ¹⁵ For he shall be great before the Lord: and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost ever from his mother's womb: ¹⁶ and he shall convert many of the children of Israel to the Lord their God: ¹⁷ and he shall go before him in the spirit and power of Elias: that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. ¹⁸ And Zachary said to the Angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years. ¹⁹ And the Angel answering, said to him: I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings. ²⁰ And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. ²¹ And the people was waiting for Zachary; and they wondered that he tarried so long in the temple. ²² And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

²³ And it came to pass, after the days of his office were accomplished, he departed to his own house. ²⁴ And after those days Elizabeth his wife conceived, and hid herself five months, saying: ²⁵ Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

3. The Annunciation to Mary.

5 R. C. April.

LUKE I. 26-38.

²⁶ And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, ²⁷ to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. ²⁸ And the Angel being come in, said unto her: Hail full of grace: the Lord is with thee: Blessed art thou among women. ²⁹ Who having heard, was troubled at his saying, and thought *with herself* what manner of salutation this should be. ³⁰ And the Angel said to her: Fear not, Mary, for thou hast found grace with God: ³¹ Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS; ³² He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, ³³ and of his kingdom there shall be no end.* ³⁴ And Mary said to the Angel: How shall this be done, because I know not man? ³⁵ And the Angel answering said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. ³⁶ And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; ³⁷ because no word shall be impossible with God. ³⁸ And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.



* Quelle que fût la splendeur de cette destinée, elle semblait au moins dans les termes, jointe seulement à celle d'Israël, et rien ne marquait encore expressément une origine divine. Aussi Marie remarque qu'elle ne connaît pas d'homme, ce qui dans la circonstance présente indique clairement qu'elle n'en veut pas connaître. L'ange lui

révèle le mystère tout entier. Le titre de Fils de Dieu ne sera pas pour le saint enfant une simple qualification honorable, il sera l'expression sensible de ce fait que sa conception est l'œuvre du St Esprit et de la vertu du Très-Haut. (LAGRANGE. Le Récit de l'enfance de Jésus dans St Luc. *Rev. Bibl.* 1895, p. 164 cf. 174-9.)

4. The Incarnation.

JOHN I. 1-18.

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him : and without him was made nothing * that was made. ⁴ In him was life, and the life was the light of men : ⁵ And the light shineth in darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name was John. ⁷ This man came for a witness, to give testimony of the light, that all men might believe through him. ⁸ He was not the light, but was to give testimony of the light. ⁹ That was the true light, which enlighteneth every man that cometh into this world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not. ¹¹ He came unto his own, and his own received him not. ¹² But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. ¹³ who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴ And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only-begotten of the Father) full of grace and truth. ¹⁵ John beareth witness of him, and crieth out, saying : This was he of whom I spoke : He that shall come after me, is preferred before me : because he was before me. ¹⁶ And of his fulness we all have received, and grace for grace. ¹⁷ For the law was given by Moses, grace and truth came by JESUS-CHRIST. ¹⁸ No man hath seen God at any time : the only-begotten Son who is in the bosom of the Father, he hath declared him.

5. The Visitation.

5 B. C. April-June.

LUKE I. 39-56.

³⁹ And Mary rising up in those days, went into the hill country with haste into a city of Juda. ⁴⁰ And she entered into the house of Zachary, and saluted Elizabeth. ⁴¹ And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost : ⁴² and she cried out with a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb. ⁴³ And whence is this to me, that the mother of my Lord should come to me? ⁴⁴ For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. ⁴⁵ And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

⁴⁶ And Mary said : †

My soul doth magnify the Lord :

⁴⁷ and my spirit hath rejoiced in God my Saviour.

⁴⁸ Because he hath regarded the humility of his handmaid;

* ST AMBROSE (Ps. 36, 35) tells us of a different reading for 3-4 "*Legunt : omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est, et interposita distinctione, subiungit : In ipso vita est. Salva sit fidelibus illa distinctio, ego non vereor legere : Quod factum est in ipso vita est... lectionis sacræ consuetudinem recognosco.*" The meaning of that reading would be : "*The world (what was made) : in it was life (i. e. according to the Johannean style : manifestation of the Word) ; or simply : the divine life was given to men, — which is perfectly connected with what follows : And the life was the light of men. This lesson more ancient is also more satisfactory.*" TERTULIAN, ST JUSTIN, ST IRENÆUS refer 13 to the Son of God, not to men "who are born" — v. g. IRENÆUS, *Her III*, 16, 2 says "*Non ex voluntate carnis, neque ex voluntate viri, sed ex voluntate Dei verbum caro factum*

est"; or (*Her III*, 19, 2) *Non ex voluntate carnis, neque ex voluntate viri natus est filius hominis.* The connection of thoughts seems to be more natural with this reading. — Cf. MALDONAT, in h. l. RESCH, *Parallel-texte zu Johannes*. P. CORSSSEN, *Monarchianische Prologue zu den Evangelien*. — LOISY, *Le prologue du quatrième évangile, Revue d'histoire et de littérature religieuse*. 1897. 3 articles.

† *Invenitur beata Maria sicut in aliquantis exemplaribus prophetasse. Non enim ignoramus quod secundum alios codices et hæc verba Elizabeth vaticinetur.* ORIGEN (*In Luc*, hom. vii. MIGNÉ'S *Greek Patrol.* 13, 1817.) Although this canticle might be fittingly placed on the lips of Elizabeth the traditional attribution to Mary ought to be maintained. See : *L'origine du Magnificat Rev. d'hist. et de litt. rel.* 1897. 24-432.

For behold from henceforth all generations shall call me blessed.

49 Because he that is mighty hath done great things to me :

And holy is his name.

50 And his mercy is from generation unto generations,
To them that fear him.

51 He hath shewed might in his arm :

He hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat,

And hath exalted the humble.

53 He hath filled the hungry with good thing :

And the rich he hath sent empty away.

54 He hath received Israel his servant,

Being mindful of his mercy.

55 As he spoke to our fathers,

To Abraham and to his seed for ever.

56 And Mary abode with her about three months : and she returned to her own house. *

6. Birth and circumcision of John the Baptist.

5 B. C. June.

LUKE I. 57-80.

57 Now Elizabeth's full time of being delivered was come, and she brought forth a son. 58 And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her. 59 And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. 60 And his mother answering, said : Not so, but he shall be called John. 61 And they said to her : There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And demanding a writing-table, he wrote, saying : John is his name. And they all wondered. 64 And immediately his mouth was opened, and his tongue loosed, and he spoke blessing God. 65 And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea : 66 And all they that had heard them laid them up in their heart, saying : What an one, think ye, shall this child be? For the hand of the Lord was with him. 67 And Zachary his father was filled with the Holy Ghost : and he prophesied, saying :

68 Blessed be the Lord God of Israel :

Because he hath visited and wrought the redemption of his people :

69 And hath raised up an horn of salvation to us.

In the house of David his servant.

70 As he spoke by the mouth of his holy prophets,

Who are from the beginning.

71 Salvation from our enemies,

And from the hand of all that hate us.

72 To perform mercy to our fathers;

And to remember his holy testament.

73 The oath which he swore to Abraham our father,

That he would grant to us,

74 That being delivered from the hand of our enemies,

We may serve him without fear,

75 In holiness and justice before him,

All our days.

76 And thou child, shalt be called the prophet of the highest :

For thou shalt go before the face of the Lord to prepare his ways.

77 To give knowledge of salvation to his people,

Unto the remission of their sins.

* "Poetry is the language of strong impressions and lofty ideas : among the Jews, as among all Eastern nations, it was full of inspiration : every soul is poetic, and sings in joy or sorrow. If ever a full heart gave vent to an inspired hymn, it was the heart of the maiden elected by God to be the Mother of the Messiah. She borrowed from the histories in the Bible, of those women

who before her had felt the awe of motherhood, as Leah and the mother of Samuel, expressions which she enlarged and transfigured. The national hymns which had celebrated the glory of her people, the mercy, power, wisdom and faithfulness of God, rose naturally to lips accustomed to sing. DIDON, *Life of Christ*, 1891 I. 39.

78 Through the bowels of the mercy of our God,
In which the Orient, from on high, hath visited us.
79 To enlighten them that sit in darkness, and in the shadow of death :
To direct our feet into the way of peace.

80 And the child grew, and was strengthened in spirit : and was in the deserts until the day of his manifestation to Israel.

7. An angel sent to Joseph. Marriage of Joseph and Mary.

MATT. I. 18-25.

18 Now the generation of CHRIST was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. 19 Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. * 20 But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying : Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. 21 And she shall bring forth a son : and thou shalt call his name JESUS. For he shall save his people from their sins. 22 Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying : 23 *Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is, *God with us.*† 24 And Joseph rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife. 25 And he knew her not till she brought forth her first-born son : and he called his name JESUS.

8. The Genealogies. ‡

MATT. I. 1-17.

* The book of the generation of JESUS-CHRIST, the son of David, the son of Abraham : 2 Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. 3 And Judas begot Phares and Zara of Tamar. And Phares begot Esron. And Esron begot Aram. 4 And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. 5 And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. 6 And Jesse begot David the king. And David the king begot Solomon, of her that had been *the wife* of Urias. 7 And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. 8 And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

LUKE 3. 23-38.

23 And JESUS himself was beginning about the age of thirty years : being (as it was supposed) the Son of Joseph, who was of Heli, who was of Mathat. 24 Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, 25 Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, 26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, 27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, 28 Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, 29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of

* This state of mind is simply inexplicable if Joseph were the father of Jesus.

† Regarding Old Testament quotations in St Matt. see FILLION, *St Matthieu*, h. I. LOISY *Evang. Synopt.* 52-54 and passim. *Dublin Review*, March 1895, The Bible and the Church, by VON HUGEL.

‡ The difference between the two pedigrees was from very early times felt to be a difficulty. How the multitude of explanations has rather increased the difficulty may be seen in TRACY, *American Ecclesiastical Review*, Dec. 1895. FOUARD, *The Christ Son of God* I. append. 3. The solution that St Luke gives the genealogy of Mary, whilst St Matthew gives that of Joseph has no foundation at all in Tradition, (xvth cent.) and seems evidently against the wording of Luke. Moreover it is Joseph's descent

which is of importance. The Evangelists intended to show that Jesus was the heir of David; now they thought that his title of legal son of Joseph was enough to give him a right to the Davidical throne, and prove the fulfilment of the prophecies. It does not follow, as Rationalists claim they did not believe in the virginal birth of Jesus; since everything in their narrative supposes this miracle. Both pedigrees refer to Joseph, but both being incomplete, different names are given by Matt. and Luke who considered the details of the names rather as an accessory question, since there is so much of an artificial arrangement, especially in the list of Matt. (14+14+14). Cf. LOISY, *Evang. Synopt.* 43-50. LAGRANGE, *Rev. Bibl.* 1895, 172-174.

MATT. i. 9-17.

9 And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. ¹⁰ And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. ¹¹ And Josias begot Jechonias and his brethren in the transmigration of Babylon. ¹² And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. ¹³ And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. ¹⁴ And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. ¹⁵ And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. ¹⁶ And Jacob begot Joseph the husband of Mary, of whom was born JESUS, who is called CHRIST. ¹⁷ So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations; and from the transmigration of Babylon to Christ are fourteen generations.

LUKE 3. 30-38.

Levi, ³⁰ Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, ³¹ Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, ³² Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, ³³ Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, ³⁴ Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, ³⁵ Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, ³⁶ Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, ³⁷ Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, ³⁸ Who was of Henos, who was of Seth, who was of Adam, who was of God.

9. Birth of Jesus at Bethlehem.*

Dec. 5 B. C.

LUKE 2. 1-20.

¹ And it came to pass that in those days, there went out a decree from Cesar Augustus, that the whole world should be enrolled. ² This enrolling was first made by Cyrinus the governor of Syria: ³ And all went to be enrolled, every one into his own city. ⁴ And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David. ⁵ To be enrolled with Mary his espoused wife † who was with

* The YEAR of our Lord's birth is most probably 749 U. C. or 5 B. C. (Our received chronology which is not older than Dyonisius Exiguus of the sixth century, is not correct.) The main *datum* upon which this conclusion rests, is the fact that Jesus was born before the death of Herod, which happened during the spring of 750, according to Josephus. (Ant. xvii, 8, 1 and xvii, 6, 4). See ANDREWS, *Life of our Lord* 1-21. FILLION, *Introduction générale à l'Evangile*. DIDON, *Jésus-Christ*, II. append. A.) who examine the other data. The supposed anachronism committed by St Luke in regard to the *census of Quirinius* has been disproved once for all by Mommsen, who has furnished us with the elements of a victorious solution of the problem in a latin inscription, skilfully restored, and in which it is stated that Quirinius was twice legate of Syria. — It is perfectly rational to suppose that the census may have been twice taken under the same Governor. See A. LOTH, *L'Univers*, Déc. 1, 1890. VIGOUROUX, *Le Nouveau Testament et les Découvertes Archéologiques* I. 192 Since Quirinius was legate only at the end of 750 — after Herod's death — it is very likely that the census of 749 having been started by his predecessor and completed by himself was called the *census of Quirinius*. Anyhow, from this census the

date of 749 seems more probable than 747 which is advocated by many. — The DAY on which Jesus was born is the 25th of December according to a tradition of the Western Church traced back as far at least as the 19th century. The liturgical assignment of the birth of Christ to Dec. 25th must rest on some good chronological grounds. Mystical commentaries relative to this date are to be met with in ST AUGUSTINE v. g. (*Homil.* 3) "Hodie natus est Johannes quo incipiunt decrescere dies — eo die natus Christus, quo crescere". In John, 3. 30. On the day of Christmas in the early church see § 12. The objections against the date of Dec. 25th are scholarly answered by PATRIZI, *De Evangelistis*, Diss. 27, p. 325. Cf. ANDREWS, *Life of our Lord*, 30-32.

† Nearly all the Mss. read only "his betrothed." The "wife" of A. Vulg. Syr. and Æth. is a gloss, but a correct one. Had she been only his betrothed (1, 27; Matt. 1. 18) their travelling together would have been impossible. But by omitting "wife" Luke intimates what Matt. states 1. 25. (PLUMMER. *St Luke*, 53). "Le fait du mariage était sûrement énoncé dans Matthieu. Et ceci nous donne peut-être la clef du petit problème de critique textuelle. L'insertion de femme à côté de fiancée, s'explique proba-

child. ⁶ And it came to pass, that when they were there, her days were accomplished, that she should be delivered. ⁷ And she brought forth her first born son, and wrapped him up in swaddling clothes, and laid him in a manger : because there was no room for them in the inn. ⁸ And there were in the same country shepherds watching, and keeping the night-watches over their flock. ⁹ And behold, an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. ¹⁰ And the Angel said to them : Fear not : for behold I bring you good tidings of great joy, that shall be to all the people : ¹¹ For this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. ¹² And this shall be a sign unto you : You shall find the infant wrapped in swaddling clothes, and laid in a manger. ¹³ And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying : ¹⁴ Glory to God in the highest, and on earth peace to men of good will. ¹⁵ And it came to pass, after the angels departed from them into heaven, the shepherds said one to another : Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. ¹⁶ And they came with haste : and they found Mary and Joseph, and the infant lying in the manger. ¹⁷ And seeing, they understood of the word that had been spoken to them concerning this child. ¹⁸ And all that heard wondered ; and at those things that were told them by the shepherds. ¹⁹ But Mary kept all these words, pondering *them* in her heart. ²⁰ And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

10. The Circumcision of Jesus.

Bethlehem. 4 B. C. Jan.

LUKE 2. 21.

²¹ And after eight days were accomplished that the child should be circumcised ; his name was called JESUS, which was called by the angel, before he was conceived in the womb.

11. Presentation of Jesus in the Temple.

Jerusalem. 4 B. C. Feb. 2^d

LUKE 2. 22-38.

²² And after the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord, ²³ As it is written in the law of the Lord : Every male opening the womb shall be called holy to the Lord ; ²⁴ And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. ²⁵ And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him. ²⁶ And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the CHRIST of the Lord. ²⁷ And he came by the Spirit into the temple. And when his parents brought in the child JESUS, to do for him according to the custom of the law : ²⁸ he also took him into his arms, and blessed God, and said :

²⁹ Now thou dost dismiss thy servant, O Lord,

According to thy word in peace :

³⁰ Because my eyes have seen thy salvation,

³¹ Which thou hast prepared before the face of all peoples.

³² A light to the revelation of the gentiles,

And the glory of thy people Israel.

³³ And his father * and mother were wondering at those things which were spoken concerning him. ³⁴ And Simeon blessed them, and said to Mary his mother : Behold this *child* is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted ; ³⁵ and thy own soul a sword shall pierce,

blement par le désir d'établir une harmonie plus parfaite entre les deux évangiles. D'après St Matthieu, il paraît clair que le mariage était accompli, en ce sens que Joseph avait pris Marie chez elle : c'est ce qu'on a voulu faire dire expressément à St Luc... St Luc préoccupé de faire ressortir la conception virginale, conservait le mot

qui pouvait le moins faire naître l'idée d'un mariage consommé." LAGRANGE, *Rev. Bibl.* 1895, p. 178.

* The word father implies no objection against the virginal conception, since the latter was strongly asserted before by St Luke.

that out of many hearts, thoughts may be revealed. ³⁶ And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. ³⁷ And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. ³⁸ Now she at the same hour coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Israel.

12. Adoration of the Magi.* Flight into Egypt. Murder of the Innocents

4 B. C. February.

MATT. 2. 1-18.

¹ When JESUS therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem. ² Saying: Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. ³ And king Herod hearing this, was troubled, and all Jerusalem with him. ⁴ And assembling together all the chief priests and the Scribes of the people, he inquired of them where Christ should be born. ⁵ But they said to him: In Bethlehem of Juda. For so it is written by the prophet: ⁶ *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.* ⁷ Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them: ⁸ And sending them into Bethlehem, said: Go and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him. ⁹ Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was. ¹⁰ And seeing the star they rejoiced with exceeding great joy. ¹¹ And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts; gold, frankincense, and myrrh. ¹² And having received an answer in sleep that they should not return to Herod, they went back another way into their country. ¹³ And after they were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that

* It is impossible to place the facts here related by Matt. before the Presentation — because Matt. implies a length of more than 40 days for the sojourn in Egypt. Again, Joseph and Mary would have hardly ventured to bring the child to Jerusalem — so soon after the murder of the Innocents. The Magi therefore came to Bethlehem, after the Presentation. But we read in Luke 2. 39, that from Jerusalem, Joseph and Mary returned into Galilee, to their city Nazareth and, on the other, according to the narrative of Matt. the Holy Family fled into Egypt from Bethlehem. There is no improbability in supposing that Joseph had resolved to fix his residence in Bethlehem, the city of his fathers and the best suited for the Messiah. He entertained this idea even after the return from Egypt. Matt. 2. 22. But he had to go to Nazareth to settle his affairs; and after a short sojourn he came back to Bethlehem his return being followed by the adoration of the Magi. Another solution would be that Luke being not familiar with our first Gospel related only what was mentioned in his source. Anyway, there is no reason to assume the existence of irreconcilable discrepancies since Luke's statement (2. 39) does not imply any strict chronological connection.

But, if this is correct, we must abandon the view that the Epiphany took place on the 13th day after the Nativity; which should not

create any difficulty, if we bear in mind the remarks of D. GUÉRANGER, *Liturgical year. Christmas II. 122-124* "The name Epiphany which signifies *Manifestation*, implies that it [this feast] celebrates the apparition of God to his creatures. For several centuries the Nativity of our Lord was kept on this day; and when in the year 376 the decree of the Holy see obliged all Churches to keep the Nativity on the 25th December as Rome did — the sixth of January was not robbed of all its ancient glory. It was still to be called the *Epiphany*, and the Baptism of our Lord Jesus-Christ was also commemorated on this same Feast, which Tradition had marked as the day on which that Baptism took place... The Orientals call this solemnity also the *holy Lights*, on account of its being the day on which Baptism was administered.... Our Lord was baptized on this same day.... Baptism is called by the Holy Fathers *Illumination*.... In the calendar of pagan Rome, this sixth day of January was devoted to the celebration of a triple triumph of Augustus;... but when Jesus.... had secured victory to his Church by the blood of the Martyrs then did his Church decree, that a triple triumph of the *Immortal King* should be substituted, in the Christian Calendar, for those other three triumphs which had been won by the adopted son of Cesar. The sixth of January, therefore, restored the celebration of our Lord's birth to the 25th December:

Herod will seek the child to destroy him. ¹⁴ Who arose, and took the child and his mother, by night, and retired into Egypt : and he was there until the death of Herod. ¹⁵ That it might be fulfilled which the Lord spoke by the prophet, saying : *Out of Egypt have I called my son.* ¹⁶ Then Herod perceiving that he was deluded by the wise men, was exceeding angry : and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. ¹⁷ Then was fulfilled that which was spoken by Jeremias the prophet, saying : ¹⁸ *A voice in Rama was heard, lamentation and great mourning ; Rachel bewailing her children, and would not be comforted, because they are not.*

13. Return from Egypt to Nazareth.

4 B. C. May?

MATT. 2. 19-23.

LUKE 2. 39.

¹⁹ But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, ²⁰ Saying, Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. ²¹ Who arose, and took the child and his mother, and came into the land of Israel. ²² But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither : and being warned in sleep retired into the quarters of Galilee. ²³ And coming he dwelt in a city called Nazareth : that it might be fulfilled which was said by the prophets : That he shall be called a Nazarite.

³⁹ And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

14. Jesus in his youth. An incident of his twelfth year.

Jerusalem. A. D. 8.

LUKE 2. 40-52.

⁴⁰ And the child grew, and waxed strong, full of wisdom : and the grace of God was in him. ⁴¹ And his parents went every year to Jerusalem, at the solemn day of the pasch. ⁴² And when he was twelve years old, they going up into Jerusalem according to the custom of the feast, ⁴³ and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. ⁴⁴ And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. ⁴⁵ And not finding him, they returned into Jerusalem, seeking him. ⁴⁶ And it came to pass, that after three days they

but in return there were united in the one same *Epiphany* three manifestation of Jesus' glory : the mystery of the Magi.... the mystery of the Baptism of Christ.... the mystery of the divine power of Jesus, when he changed the water into wine at the marriage feast of Cana.... The Church of Rome, in her office and Mass, is more intent on the adoration of the Magi than on the other two.... That the mystery of the Vocation of the Gentiles should be made thus prominent by the Church of Rome, is not to be wondered at ; for by that heavenly vocation which, in the three Magi called all nations to the admirable light of Faith, Rome, which till then had been the head of the Gentile world, was made the head of the Christian Church and of the whole human race. The Greek Church makes no special mention, in her office of to-day, of the adoration of the Magi, for she unites it with the Mystery of our Saviour's Birth in her celebration of Christmas Day. The baptism of Christ absorbs

all her thoughts and praises on the solemnity of the Epiphany."

See what the same writer says about the decree concerning the date of Christmas celebration : " It is probable that this change (from Jan. 6th to Dec. 25th) has been introduced in obedience to the wishes of the Apostolic See, wishes which received additional weight by the edict of the Emperors Theodosius and Valentinian... which decreed that the Nativity and Epiphany of our Lord should be made two distinct Festivals. The only Church that has maintained the custom of celebrating the two mysteries on January 6th is that of Armenia ; owing no doubt to the circumstance of that country's not being under the authority of the Emperors : as also because it was withdrawn at an early period from the influence of Rome by schism and heresy." Ibid. Christmas i. 3. Cf. MARTIGNY, *Dictionnaire des antiquités chrétiennes*, art. *Fêtes*. BORNEMANN, *Die Taufe Christi durch Johannes*, 1896.

found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. 47 And all that heard him were astonished at his wisdom and his answers. 48 And seeing *him*, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought the sorrowing. 49 And he said to them: How is it that you sought me? did you not know, that I must be about my Father's business? 50 And they understood not the word, that he spoke unto them. 51 And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. 52 And JESUS advanced in wisdom and age, and grace with God and men.

PART II. — Our Lord's public life.

I^o THE BEGINNING OF THE MINISTRY OF JESUS.

15. Preaching of John the Baptist.

A. D. 26.

MATT. 3. 1-10.

MARK I. 1-6.

LUKE 3. 1-14.

1 And in those days cometh John the Baptist preaching in the desert of Judea. 2 And saying; Do penance: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by Isaiah the prophet, saying: *A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.* 4 And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey. 5 Then went out to him Jerusalem and all Judea, and all the country about Jordan: 6 And were baptized by him in the Jordan confessing their sins. 7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath showed you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of penance. 9 And think not to say within

1 The beginning of the Gospel of JESUS CHRIST the Son of God. 2 As it is written in Isaiah the prophet: *Behold I send my angel before thy face, who shall prepare the way before thee.* 3 *A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.* 4 John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. 5 And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and a leathern girdle about his loins: and he ate locusts and wild honey.

1 Now in the fifteenth † year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, 2 under the high-priests Annas and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. 3 And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; 4 as it was written in the book of the sayings of Isaiah the prophet: *A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths.* 5 *Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways, plain:* 6 *And all flesh shall see the salvation*

* The Armenian Version has *in the house of my Father* and this seems better than "*about my Father's business*" — because, His Father's business could have been done elsewhere. . . . "Pourquoi le royaume de Dieu ne peut-il pas s'établir sans souffrances? Voilà ce que Marie ne comprit pleinement qu'au pied de la Croix, par une cruelle expérience, et racontant après cela l'épisode du recouvrement, elle a bien pu dire, et l'évangéliste raconter, qu'alors elle ne comprenait pas. Mais quoi qu'il en soit

des pensées de Marie, il faut conclure avec l'abbé Loisy: "Si le narrateur n'avait pas connu la conception virginale, il aurait mis dans la bouche de Jésus une réponse absurde, car tous les Israélites auraient pu dire avec autant de raison que le temple était la maison de leur Père céleste." LAGRANGE, *Rev. Bibl.* 1895 p. 183.

† Is the 15th year of Tiberius to be reckoned from the death of Augustus A. D. 14 or from the time when this prince was associated with Augustus in the government

MATT. 3. 10.

yourselves : We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.¹⁰ For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

LUKE 3. 7-14.

of God. ⁷ He said therefore to the multitudes that went forth to be baptized by him : Ye offspring of vipers, who hath shewed you to flee from the wrath to come? ⁸ Bring forth therefore fruits worthy of penance, and do not venture to say among yourselves : We have Abraham for our father. For I say to you, that God is able of these stones to raise up children to Abraham. ⁹ For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down, and cast into the fire. ¹⁰ And the people asked him, saying : What then shall we do? ¹¹ And he answering, said to them : He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. ¹² And the publicans also came to be baptized, and said to him : Master, what shall we do? ¹³ But he said to them : Do nothing more than that which is appointed you. ¹⁴ And the soldiers also asked him, saying : And what shall we do? And he said to them : Do violence to no man, neither calumniate any man : and be content with your pay.

16. Baptism of Jesus in the Jordan.*

A. D. 27. January. †

MATT. 3. 11-17.

¹¹ I indeed baptize you in water unto penance, but

MARK 1. 7-11.

⁷ And he preached, saying : There cometh after

LUKE 3. 15-23.

¹⁵ And as the people was of opinion, and all were

of the empire? The latter mode of computation has been adopted by many modern interpreters. However the former seems more congenial to St Luke's style, is supported by weighty reasons and very ancient authorities as Clement of Alexandria. Some of the best modern writers confess they cannot determine this point with certainty. — Maintaining that our Lord was born in 749 — we conclude that his 30th year was 779-780, or 26-27 A. D. and we feel rather inclined to believe that in the mind of St Luke, the years are reckoned from the death of Augustus, but since he did not

make any formal distinction of several years for the public life of our Lord, he perhaps intended to indicate the epoch of the ministry of our Saviour and not merely the date of its inauguration. See MÉMAIN, *La connaissance des temps évangéliques*. FOUARD, op. cit. I. 94-96. LOISY, *Enseignement Biblique*, 1893, chronique, 64.

* Many of the Greek Fathers assign it to Nov. 8th.

† The baptism is as it were the messianic consecration of Jesus. The descent of the Holy Ghost and the voice from Heaven is the manifestation of His divine origin; and

MATT. 3. 12-17.

he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire. ¹² Whose fan is in his hand and he will thoroughly cleanse his floor: and gather his wheat into the barn, but the chaff he will burn with unquenchable fire. ¹³ Then cometh JESUS from Galilee to the Jordan, unto John, to be baptized by him. ¹⁴ But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? ¹⁵ And JESUS answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him. ¹⁶ And JESUS being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. ¹⁷ And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

MARK I. 8-11.

me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose. ⁸ I have baptized you with water; but he shall baptize you with the Holy Ghost. ⁹ And it came to pass, in those days JESUS came from Nazareth of Galilee; and was baptized by John in the Jordan. ¹⁰ And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. ¹¹ And there came a voice from heaven: Thou art my beloved Son, in thee I am well pleased.

LUKE 3. 16-23.

thinking in their hearts of John, that perhaps he might be the Christ. ¹⁶ John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost and with fire. ¹⁷ Whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. ¹⁸ And many other things exhorting did he preach to the people. ¹⁹ But Herod the tetrarch, when he was reproved by him for Herodias his brother's wife, and for all the evils which Herod had done, ²⁰ He added this also above all, and shut up John in prison. ²¹ Now it came to pass, when all the people was baptized, that JESUS also being baptized and praying, heaven was opened: ²² And the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased. ²³ And JESUS himself was beginning about the age of thirty years.

17. Christ's Fasting and Temptation in the Wilderness.

A. D. 27. January-February.

MATT. 4. 1-11.

¹ Then JESUS was led by the spirit into the desert, to be tempted by the devil. ² And when he had fasted forty days and forty nights, afterwards he was hungry. ³ And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. ⁴ Who answered and said:

MARK I. 12-13.

¹² And immediately the Spirit drove him out into the desert. ¹³ And he was in the desert forty days, and forty nights; and was tempted by satan, and he was with beasts, and the angels ministered to him.

LUKE 4. 1-13.

¹ And JESUS being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert, ² for the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended he was hungry. ³ And the devil said to

not as Gnostics said, the moment of the Incarnation. It is also the official beginning of his ministry. See LOISY, *Le prologue de S. Jean*. Rev. d'hist. et de littér. religieuses,

1897, p. 160-162. Cf. S. AMBROSE, on *Luke* 3. 21-23, about the institution of Baptism. "Baptizatus est ergo Dominus, non mundari volens, sed mundare aquas."

MATT. 4. 5-11.

It is written : *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.* ⁵ Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, ⁶ And said to him : If thou be Son of God, cast thyself down, for it is written : *That he hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.* ⁷ JESUS said to him, It is written again : *Thou shalt not tempt the Lord thy God.* ⁸ Again the devil took him up into a very high mountain : and shewed him all the kingdoms of the world, and the glory of them. ⁹ And said to him : All these will I give thee, if falling down thou wilt adore me. ¹⁰ Then JESUS said to him : Begone, Satan for it is written : *The Lord thy God shalt thou adore, and him only shalt thou serve.* ¹¹ Then the devil left him : and behold Angels came and ministered to him.

LUKE 4. 4-13.

him : If thou be the Son of God, say to this stone that it be made bread. ⁴ And JESUS answered him : It is written : that *man liveth not by bread alone, but by every word of God.* ⁵ And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time. ⁶ And he said to him : To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them. ⁷ If thou therefore wilt adore before me, all shall be thine. ⁸ And JESUS answering said to him : It is written : *Thou shalt adore the Lord thy God, and him only shalt thou serve.* ⁹ And he brought him to Jerusalem, and set him on the pinnacle of the temple; and he said to him : If thou be the Son of God, cast thyself from hence. ¹⁰ For it is written, that *he hath given his angels charge over thee, that they keep thee :* ¹¹ And that *in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.* ¹² And JESUS answering said to him : It is said, *Thou shalt not tempt the Lord thy God.* ¹³ And all the temptation being ended, the devil departed from him for a time.

18. Deputation of priests and levites to the Baptist.

A. D. 27. February. Bethany beyond the Jordan.*

JOHN 1. 19-28.

¹⁹ And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him : Who art thou? ²⁰ And he confessed, and did not deny : and he confessed : I am not the CHRIST. ²¹ And they asked him : What then? Art thou Elias? And he said : I am not. Art thou the prophet? And he answered : No. ²² They said therefore unto him : Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? ²³ He said : *I am the voice of one crying in the wilderness, Make straight the way of the Lord,* as said the prophet Isaïas. ²⁴ And they that were sent were of the Pharisees. ²⁵ And they asked him, and said to him : Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? ²⁶ John answered them, saying : I baptize with water ; but there hath stood one in the midst of you, whom you know not. ²⁷ The same is he

* Cf. Rev. Bibl. April 1897, *La mosaïque géographique de Mádaba*, p. 181-182.

that shall come after me, who is preferred before me : the latchet of whose shoe I am not worthy to loose. ²⁸ These things were done in Bethania beyond the Jordan, where John was baptizing.

19. His Testimony to Jesus.

JOHN I. 29-34.

²⁹ The next day John saw JESUS coming to him, and he saith : Behold the lamb of God, behold him who taketh away the sin of the world. ³⁰ This is he of whom I said : After me there cometh a man, who is preferred before me : because he was before me. ³¹ And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. ³² And John gave testimony, saying : I saw the Spirit coming down as a dove from heaven, and he remained upon him. ³³ And I knew him not : but he, who sent me to baptize with water, said to me : He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. ³⁴ And I saw; and I gave testimony, that this is the Son of God.

20. Jesus' first disciples : Andrew and Simon Peter.

JOHN I. 35-42.

³⁵ The next day again John stood, and two of his disciples. ³⁶ And beholding JESUS walking, he saith : Behold the lamb of God. ³⁷ And the two disciples heard him speak, and they followed JESUS. ³⁸ And JESUS turning, and seeing them following him, said to them : What seek you? Who said to him : Rabbi (which is to say, being interpreted, Master), where dwellest thou? ³⁹ He said to them : Come and see. They came, and saw where he abode, and they staid with him that day : now it was about the tenth hour. ⁴⁰ And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him. ⁴¹ He findeth first his brother Simon, and saith to him : We have found the MESSIAS, which is, being interpreted, the CHRIST. ⁴² And he brought him to JESUS. And JESUS looking upon him said : Thou art Simon the son of Jona : thou shalt be called Cephas, which is interpreted Peter.

21. The Calling of Philip and Nathanael.

JOHN I. 43-51.

⁴³ On the following day he would go forth into Galilee, and he findeth Philip. And JESUS saith to him : Follow me. ⁴⁴ Now Philip was of Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip findeth Nathanael, and saith to him : We have found him of whom Moses in the law, and the prophets did write, JESUS the son of Joseph of Nazareth. ⁴⁶ And Nathanael said to him : Can anything of good come from Nazareth? Philip saith to him : Come and see. ⁴⁷ JESUS saw Nathanael coming to him, and he saith of him : Behold an Israelite indeed, in whom there is no guile. ⁴⁸ Nathanael saith to him : Whence knowest thou me? JESUS answered and said to him : Before that Philip called thee, when thou wast under the fig-tree, I saw thee. ⁴⁹ Nathanael answered him, and said : Rabbi, thou art the Son of God, thou art the king of Israel. ⁵⁰ JESUS answered, and said to him : Because I said unto thee, I saw thee under the fig-tree, thou believest : greater things than these shalt thou see. ⁵¹ And he saith to him : Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the son of man.

22. Return to Galilee. The marriage at Cana.

JOHN 2. I-II.

¹ And the third day there was a marriage in Cana of Galilee : and the mother of JESUS was there. ² And JESUS also was invited, and his disciples, to the marriage. ³ And the wine failing, the mother of JESUS saith to him : They have no wine. ⁴ And JESUS saith to her : Woman, what is it to me and to thee? my hour is not yet come. ⁵ His mother saith to the waiters : Whatsoever he shall say to you, do ye. ⁶ Now there were set there six waterpots of stone, according to the manner of the

* See an excellent interpretation of these words in BOURLIER, *Les paroles de Jésus à Cana. Rev. Bibl.* 1897, 405-422.

purifying of the Jews, containing two of three measures a-piece. ⁷ JESUS saith to them : Fill the waterpots with water. And they filled them up to the brim. ⁸ And Jesus saith to them : Draw out now, and carry to the chief steward of the feast. And they carried it. ⁹ And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom. ¹⁰ And saith to him : Every man at first setteth forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now. ¹¹ This beginning of miracles did JESUS in Cana of Galilee : and manifested his glory, and his disciples believed in him.

23. Brief sojourn at Capernaum.

JOHN 2. 12.

After this he went down to Capernaum, he and his mother, and his brethren, and his disciples : and they remained there not many days.

A) FIRST YEAR OF THE MINISTRY OF JESUS.

24. The money-changers driven from the Temple.

A. D. 27. Passover, 11-17 April.

JOHN 2. 13-25.

¹³ And the pasch of the Jews was at and, and JESUS went up to Jerusalem. ¹⁴ And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. ¹⁵ And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. ¹⁶ And to them that sold doves he said : Take these things hence, and make not the house of my father a house of traffic. ¹⁷ And his disciples remembered that it was written : *The zeal of thy house hath eaten me up.* ¹⁸ The Jews therefore answered, and said to him : What sign dost thou show unto us, seeing thou dost these things? ¹⁹ JESUS answered and said to them : Destroy this temple, and in three days I will raise it up. ²⁰ The Jews then said : Six and forty years was this temple in building, and wilt thou raise it up in three days? ²¹ But he spoke of the temple of his body. ²² When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that JESUS had said.

²³ Now when he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his signs which he did. ²⁴ But JESUS did not trust himself unto them, for that he knew all men, ²⁵ and because he needed not that any should give testimony of man : for he knew what was in man.

25. The meeting with Nicodemus.

JOHN 3. 1-21.

¹ And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. ² This man came to JESUS by night, and said to him : Rabbi, we know that thou art come a teacher from God : for no man can do these signs which thou dost, unless God be with him. ³ JESUS answered and said to him : Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. ⁴ Nicodemus saith to him : How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again? ⁵ JESUS answered : Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. ⁶ That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. ⁷ Wonder not, that I said to thee, you must be born again. ⁸ The Spirit breatheth where he will : and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth ; so is every one that is born of the Spirit. ⁹ Nicodemus answered, and said to him : How can these things be done? ¹⁰ JESUS answered, and said to him : Art thou a master in Israel, and knowest not these things? ¹¹ Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. ¹² If I have spoken to you earthly things, and you believe not : how will you believe if I shall speak to you heavenly things? ¹³ And no man hath ascended into heaven, but he that descended from heaven, the son of man who is in heaven. ¹⁴ And as Moses

lifted up the serpent in the desert, so must the son of man be lifted up : ¹⁵ That whosoever believeth in him, may not perish, but may have life everlasting. ¹⁶ For God so loved the world, as to give his only begotten Son ; that whosoever believeth in him, may not perish, but may have life everlasting. ¹⁷ For God sent not his Son, into the world, to judge the world, but that the world may be saved by him. ¹⁸ He that believeth in him is not judged. But he that doth not believe is already judged : because he believeth not in the name of the only begotten Son of God. ¹⁹ And this is the judgment : because the light is come into the world, and men loved darkness rather than the light : for their works were evil. ²⁰ For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. ²¹ But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

26. Evangelization of the land of Judea.

JOHN 2. 22-24.

²² After these things JESUS and his disciples came into the land of Judea ; and there he abode with them and baptized. ²³ And John also was baptizing in Ennon near Salim ; because there was much water there, and they came, and were baptized. ²⁴ For John was not yet cast into prison.

27. Further testimony of John the Baptist.

JOHN 2. 25-36.

²⁵ And there arose a question between some of John's disciples and the Jews concerning purification : ²⁶ And they came to John, and said to him : Rabbi, he that was with these beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him. ²⁷ John answered and said : A man cannot receive anything, unless it be given him from heaven. ²⁸ You yourselves do bear me witness, that I said, I am not CHRIST, but that I am sent before him. ²⁹ He that hath the bride, is the bridegroom : but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. ³⁰ He must increase but I must decrease. ³¹ He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. ³² And what he hath seen, and heard, that he testifieth : and no man receiveth his testimony. ³³ He that hath received his testimony, hath set to his seal that God is true. ³⁴ For he whom God hath sent, speaketh the words of God : for God doth not give the spirit by measure. ³⁵ The father loveth the Son : and he hath given all things into his hand. ³⁵ He that believeth in the Son, hath life everlasting : but he that believeth, not the Son, shall not see life, but the wrath of God abideth on him.

28. Jesus returns to Galilee through Samaria.

December.

JOHN 3. 1-3.

¹ When JESUS therefore understood that the Pharisees had heard that JESUS maketh more disciples, and baptized *more* than John, ² (Though JESUS *himself* did not baptize, but his disciples,) ³ He left Judea, and went again into Galilee.

29. Jesus and the Samaritan woman at Jacob's well.

JOHN 3. 4-42.

⁴ And he was of necessity to pass through Samaria. ⁵ He cometh therefore to a city of Samaria which is called Sichar ; near the land which Jacob gave to his son Joseph. ⁶ Now Jacob's well was there. JESUS therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. ⁷ There cometh a woman of Samaria to draw water. JESUS saith to her : Give me to drink. ⁸ For his disciples were gone into the city to buy meats. ⁹ Then that Samaritan woman saith to him : How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman ? For the Jews do not communicate with the Samaritans. ¹⁰ JESUS answered and said to her : If thou didst know the gift of God, and who he is that saith to

thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. ¹¹ The woman saith to him : Sir, thou hast nothing wherein to draw, and the well is deep : from whence then hast thou living water? ¹² Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? ¹³ JESUS answered, and said to her : Whosoever drinketh of this water, shall thirst again : but he that shall drink of the water that I will give him, shall not thirst for ever. ¹⁴ But the water that I will give him, shall become in him a fountain of water springing up into life everlasting. ¹⁵ The woman saith to him : Sir, give me this water, that I may not thirst, nor come hither to draw. ¹⁶ JESUS saith to her : Go, call thy husband, and come hither. ¹⁷ The woman answered, and said : I have no husband. JESUS said to her : Thou hast said well, I have no husband : ¹⁸ For thou hast had five husbands : and he whom thou now hast, is not thy husband. This thou hast said truly. ¹⁹ The woman saith to him : Sir, I perceive that thou art a prophet. ²⁰ Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore. ²¹ JESUS saith to her : Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father. ²² You adore that which you know not : we adore that which we know ; for salvation is of the Jews. ²³ But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. ²⁴ God is a spirit, and they that adore him, must adore him in spirit and in truth. ²⁵ The woman saith to him : I know that the MESSIAS cometh (who is called CHRIST), therefore when he is come, he will tell us all things. ²⁶ JESUS said to her : I am he who am speaking with thee.

²⁷ And immediately his disciples came : and they wondered that he talked with the woman. Yet no man said : What seekest thou, or why talkest thou with her? ²⁸ The woman therefore left her waterpot, and went her way into the city, and saith to the men there : ²⁹ Come, and see a man who has told me all things whatsoever I have done. Is not he the CHRIST? ³⁰ They went therefore out of the city, and came unto him. ³¹ In the meantime the disciples prayed him, saying : Rabbi, eat. ³² But he said to them : I have meat to eat which you know not. ³³ The disciples therefore said one to another : Hath any man brought him to eat? ³⁴ JESUS saith to them : My meat is to do the will of him that sent me, that I may perfect his work. ³⁵ Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are with already to harvest. ³⁶ And he that reapeth receiveth wages, and gathereth fruit unto life everlasting : that both he that soweth, and he that reapeth, may rejoice together. ³⁷ For in this the saying true : that it is one man that soweth, and it is another that reapeth. ³⁸ I have sent you to reap that in which you did not labour : others have laboured, and you have entered into their labours.

³⁹ Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony : He told me all things whatsoever I have done. ⁴⁰ So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. ⁴¹ And many more believed in him because of his own word. ⁴² And they said to the woman : We now believe, not for thy saying : for we ourselves have heard him, and know that this is indeed the Saviour of the world.

30. Jesus comes into Galilee.

JOHN 4. 43-45.

⁴³ Now after two days he departed thence ; and went into Galilee. ⁴⁴ For JESUS himself gave testimony that a prophet hath no honour in his own country. ⁴⁵ And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day : for they also went to the festival day.

31. Healing of the officer's son at Cana.*

JOHN 4. 46-54.

⁴⁶ He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum. ⁴⁷ He having heard that JESUS was come from Judea into Galilee, went to him, and prayed him

* Cf. § 48.

to come down and heal his son : for he was at the point of death. ⁴⁸ JESUS therefore said to him : Unless you see signs and wonders, you believe not. ⁴⁹ The ruler saith to him : Lord, come down before that my son die. ⁵⁰ JESUS saith to him : Go thy way, thy son liveth. The man believed the word which JESUS said to him, and went his way. ⁵¹ And as he was going down, his servants met him : and they brought word, saying, that his son lived. ⁵² He asked therefore of them the hour, wherein he grew better. And they said to him : Yesterday at the seventh hour the fever left him. ⁵³ The father therefore knew that it was at the same hour, that JESUS said to him, Thy son liveth ; and himself believed and his whole house. ⁵⁴ This *is* again the second miracle that JESUS did, when he was come out of Judea into Galilee.

B) SECOND YEAR OF THE MINISTRY OF JESUS.

32. Second journey to Jerusalem.

Passover, March 30 — April 5. A. D. 28.

JOHN 5. 1.

After these things was a festival day of the Jews, and JESUS went up to Jerusalem.*

33. The cure at the Pool of Bethesda.

JOHN 5. 2-47.

² Now there is at Jerusalem a pond, *called* Probatica, which in Hebrew is named Bethesda, having five porches. ³ In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. ⁴ And an Angel of the Lord descended at certain times into the pond ; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. ⁵ And there was a certain man there, that had been eight and thirty years under his infirmity. ⁶ Him when JESUS had seen lying ; and knew that he had been now a long time, he saith to him : Wilt thou be made whole ? ⁷ The infirm man answered him : Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. ⁸ JESUS saith to him : Arise, take up thy bed, and walk. ⁹ And immediately the man was made whole : and he took up his bed and walked.

And it was the sabbath that day. ¹⁰ The Jews therefore said to him that was healed : it is the sabbath, it is not lawful for thee to take up thy bed. ¹¹ He answered them : He that made me whole, he said to me : Take up thy bed, and walk. ¹² They asked him, therefore : Who is that man who said to thee : Take up thy bed, and walk ? ¹³ But he who was healed, knew not who it was. For JESUS went aside from the multitude standing in the place. ¹⁴ Afterwards JESUS findeth him in the temple, and saith to him : Behold thou art made whole : sin no more, lest some worse thing happen to thee. ¹⁵ And the man went his way and told the Jews that it was JESUS who had made him whole.

¹⁶ Therefore did the Jews persecute JESUS, because he did these things on the sabbath. ¹⁷ But JESUS answered them : My Father worketh until now ; and I work. ¹⁸ Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.

¹⁹ Then JESUS answered and said to them : Amen, amen, I say unto you : the Son cannot do anything of himself, but what he seeth the Father doing : for what things soever he doth, these the Son also doth in like manner. ²⁰ For the Father loveth the Son, and sheweth him all things which himself doth : and greater works than these will he shew him, that you may wonder. ²¹ For as the Father raiseth up the dead, and giveth life : so the Son also giveth life to whom he will. ²² For neither

* Magna nos Joannes molestia contentioneque liberasset, si vel unum adjecisset verbum, quo quis ille Judæorum dies fuisset festus declarasset. (MALDONAT, in hunc locum). The most ancient Fathers looked upon it as being the second Passover of the Ministry of Jesus. Secunda vice, ascendit

(Jesus) in diem festum Paschæ in Jerusalem, quando paralyticum qui juxta natatorium jacebat triginta et octo annis curavit. S. IRÉNÉE, *Adv. Hæres.* II-12. "Le sentiment de S. Irénée suffit pour entraîner notre adhésion." FILLION, (*S. Jean*, 1837, p. 93.)

doth the Father judge any man : but hath given all judgment to the Son. ²³ That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him. ²⁴ Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting ; and cometh not into judgment, but is passed from death to life. ²⁵ Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. ²⁶ For as the Father hath life in himself ; so he hath given to the Son also to have life in himself : ²⁷ And he hath given him power to do judgment, because he is the son of man. ²⁸ Wonder not a this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. ²⁹ And they that have done good things, shall come forth unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment.

³⁰ I cannot of myself do anything. As I hear, so I judge : and my judgment is just : because I seek not my own will, but the will of him that sent me. ³¹ If I bear witness of myself, my witness is not true. ³² There is another that beareth witness of me : and I know that the witness which he witnesseth of me is true. ³³ You sent to John : and he gave testimony to the truth. ³⁴ But I receive not testimony from man : but I say these things that you may be saved. ³⁵ He was a burning and a shining light. And you were willing for a time to rejoice in his light. ³⁶ But I have a greater testimony than that of John. For the works which the Father hath given me to perfect : the works themselves, which I do, give testimony of me, that the Father hath sent me. ³⁷ And the Father himself who hath sent me, hath given testimony of me : neither have you heard his voice at any time, nor seen his shape. ³⁸ And you have not his word abiding in you : for whom he hath sent, him you believe not. ³⁹ Search the scriptures, for you think in them to have life everlasting ; and the same are they that give testimony of me : ⁴⁰ And you will not come to me that you may have life. ⁴¹ I receive not glory from men. ⁴² But I know you, that you have not the love of God in you. ⁴³ I am come in the name of my Father, and you receive me not : if another shall come in his own name, him you will receive. ⁴⁴ How can you believe, who receive glory one from another : and the glory which is from God alone, you do not seek ? ⁴⁵ Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. ⁴⁶ For if you did believe Moses, you would perhaps believe me also. For he wrote of me. ⁴⁷ But if you do not believe his writings : how will you believe my words ?

34. Jesus retires into Galilee.

MATT. 4. 12.

¹² And when JESUS had heard that John was delivered up, he retired into Galilee :

MARK I. 14-15.*

¹⁴ And after that John was delivered up, JESUS came into Galilee, preaching the gospel of the kingdom of God. ¹⁵ And saying : The time is accomplished, and the kingdom of God is at hand : repent, and believe the gospel.

LUKE 4. 14-15.

¹⁴ And JESUS returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country. ¹⁵ And he taught in their synagogues, and was magnified by all.

35. Jesus goes down to Capernaum.

MATT. 4. 13-17.

¹³ And leaving the city Nazareth, he came and dwelt in Capernaum on the sea coast, in the borders of Zabulon and of Nephthalim ; ¹⁴ that it might be fulfilled which was said by Isaias the prophet : ¹⁵ *Land of Zabulon and land of Nephthalim, the*

MARK I. 21-22.

²¹ And they entered into Capernaum, and forthwith upon the Sabbath-days going into the synagogue, he taught them. ²² And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes.

LUKE 4. 31-32.

³¹ And he went down into Capernaum a city of Galilee ; and there he taught them on the sabbath-days. ³² And they were astonished at his doctrine : for his speech was with power.

* This return to Galilee might imply several journeys, since the expressions seem to be rather of a general character.

MATT. 4. 16-17.

way of the sea beyond the Jordan, Galilee of the gentiles: ¹⁶ The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up. ¹⁷ From that time JESUS began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

36. Calling of Simon and Andrew, James and John. Miraculous draught of fishes.*

MATT. 4. 18-22.

¹⁸ And JESUS walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). ¹⁹ And he saith to them: Come ye after me, and I will make you to be fishers of men. ²⁰ And they immediately leaving their nets, followed him. ²¹ And going of from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. ²² And they forthwith left their nets and father, and followed him.

MARK 1. 16-20.

¹⁶ And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen). ¹⁷ And JESUS said to them: Come after me, and I will make you to become fishers of men. ¹⁸ And immediately leaving their nets, they followed him. ¹⁹ And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship: ²⁰ And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

LUKE 5. 1-11.

¹ And it came to pass that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, ² And saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. ³ And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. ⁴ Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. ⁵ And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. ⁶ And when they had done this, they enclosed a very great multitude of fishes, and their net broke. ⁷ And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. ⁸ Which when Simon Peter saw, he fell down at JESUS's knees, saying: Depart from me, for I am a sinful

* "Quelques miracles précèdent la vocation de Pierre et d'André. Cette vocation fait de Pierre un pêcheur d'hommes, aussi est elle placée par Luc après la pêche miraculeuse. Il est impossible que cette suite ne soit pas voulue, et comme l'ordre de Marc paraît plus

naturel et plus objectif, c'est donc délibérément et dans un but pragmatique que Luc s'écarte de lui." P. LAGRANGE, *Les sources du troisième Evangile*, Revue Biblique, 1896, p. 21.

LUKE 5. 9-11.

man, O Lord. ⁹ For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. ¹⁰ And so were also James and John the sons of Zebedee, who were Simon's partners. And JESUS saith to Simon : Fear not; from henceforth thou shalt catch men. ¹¹ And having brought their ships to land, leaving all things they followed him.

37. Healing of a demoniac in the Synagogue.

MARK I. 21-28.

²¹ And they entered into Capharnaum. and forthwith upon the Sabbath-days going into the synagogue, he taught them. ²² And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes. ²³ And there was in their synagogue, a man with an unclean spirit; and he cried out, ²⁴ saying : What have we to do with thee, JESUS of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God. ²⁵ And JESUS threatened him, saying : Speak no more and go out of the man. ²⁶ And the unclean spirit tearing him, and crying out with a loud voice, went out of him. ²⁷ And they were all amazed, insomuch that they questioned among themselves, saying : What thing is this? what *is* this new doctrine? for with power he commandeth even the unclean spirits, and they obey him. ²⁸ And the fame of him was spread forthwith into all the country of Galilee.

LUKE 4. 33-37.

³³ And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, ³⁴ Saying : Let us alone, what have we to do with thee, JESUS of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. ³⁵ And JESUS rebuked him, saying : Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all. ³⁶ And there came fear upon all, and they talked among themselves, saying : What word is this, for with authority and power he commandeth the unclean spirits, and they go out? ³⁷ And the fame of him was published into every place of the country.

38. Healing of Peter's mother in law and many others.

MATT. 8. 14-17.*

¹⁴ And when JESUS was come into Peter's house, he saw his wife's mother lying,

MARK I. 29-34.

²⁹ And immediately going out of the synagogue, they came into the house of

LUKE 4. 38-41.

³⁸ And JESUS rising up out of the synagogue went into Simon's house. And

* "St Matthew relates this fact at a much later period, in the second sojourn at Capharnaum. As it would be very unlikely to see in the recital of the first Gospel a fact distinct from that which is related in the other two, we are compelled to admit either a contradiction between the Evangelists with regard to the circumstance of time, or that this circumstance has been regarded by St Matt. or the others as of too little importance to be specially noted. The second hypothesis is, from a purely literary point of view, the more satisfactory. The first Gospel affords many examples of transpositions thus made for a

didactic purpose : after having given, in the discourse on the mountain, a summary of the Evangelic teaching during the first part of the Galilean ministry, it records (8-9, 34) without any attempt at chronological precision, ten miracles which seem to be examples chosen to give an idea of the different kinds of cures wrought by Jesus. So, a miracle which had been performed before the discourse on the mountain and in the first sojourn at Capharnaum is placed in the second sojourn, and after the discourse." (A. LOISY, *Evangelies Synoptiques*, p. 127-128)

MATT. 8. 15-17.

and sick of a fever. ¹⁵ And he touched her hand, and the fever left her, and she arose and ministered to them. ¹⁶ And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed. ¹⁷ That it might be fulfilled, which was spoken by the prophet Isaias saying: *He took our infirmities, and bore our diseases.*

MARK 1. 30-34.

Simon and Andrew, with James and John. ³⁰ And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. ³¹ And coming to her he lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them. ³² And when it was evening after sunset, they brought to him all that were ill and that were possessed with devils. ³³ And all the city was gathered together at the door. ³⁴ And he healed many that were troubled with divers diseases; and he cast out many devils, and he suffered them not to speak, because they knew him.

LUKE 4. 39-41.

Simon's wife's mother was taken with a great fever, and they besought him for her. ³⁹ And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them. ⁴⁰ And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. ⁴¹ And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ.

39. First mission through Galilee.

MATT. 4. 23.

²³ And JESUS went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.

MARK 1. 35-39.

³⁵ And rising very early, going out he went into a desert place: and there he prayed. ³⁶ And Simon and they that were with him followed after him. ³⁷ And when they had found him, they said to him, All seek for thee. ³⁸ And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also: for to this purpose am I come. ³⁹ And he was preaching in their synagogues, and in all Galilee, and casting out devils.

LUKE 4. 42-44.

⁴² And when it was day, going out he went into a desert place: and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them. ⁴³ To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent. ⁴⁴ And he was preaching in the synagogues of Galilee.

40. Healing of a leper.

MATT. 8. 2-4.

² And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. ³ And JESUS stretching forth his hand touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. ⁴ And JESUS saith to him: See thou tell no man: but go, show thyself to the priest, and offer the

MARK 1. 40-45.

⁴⁰ And there came a leper to him, beseeching him, and kneeling down, said to him: If thou wilt, thou canst make me clean. ⁴¹ And JESUS having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean. ⁴² And when he had spoken, immediately the leprosy departed from him, and he

LUKE 5. 12-16.

¹² And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing JESUS, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean. ¹³ And stretching forth his hand he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed

MATT. 8. 4.

gift which Moses commanded, for a testimony unto them.

MARK 1. 43-45.

was made clean. ⁴³ And he strictly charged him, and forthwith sent him away. ⁴⁴ And he saith to him : See thou tell no one, but go, shew thyself to the high-priest, and offer for thy cleansing the things that Moses commanded for a testimony to them. ⁴⁵ But he being gone out, began to publish, and to blaze abroad the word; so that he could not openly go into the city, but was without in desert places, and they flocked to him from all sides.

LUKE 5. 14-16.

from him. ¹⁴ And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them. ¹⁵ But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed *by him* of their infirmities. ¹⁶ And he retired into the desert and prayed.

41. Healing of a paralytic at Capharnaum.

MATT. 9. 1-8.

¹ And entering into a boat, he passed over the water and came into his own city. ² And behold they brought to him one sick of the palsy lying in a bed. And JESUS seeing their faith, said to the man sick of the palsy : Be of good heart, son, thy sins are forgiven thee. ³ And behold some of the scribes said within themselves : He blasphemeth. ⁴ And JESUS seeing their thoughts, said : Why do you think evil in your hearts? ⁵ Whether, is easier, to say : Thy sins are forgiven thee : or to say : Arise and walk? ⁶ But that you may know that the son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. ⁷ And he arose, and went into his house. ⁸ And the multitude seeing it, feared, and glorified God that gave such power to men.

MARK 2. 1-12.

¹ And again he entered into Capharnaum after some days. ² And it was heard that he was in the house, and many came together, so that there was no room, no not even at the door; and he spoke to them the word. ³ And they came to him bringing one sick of the palsy, who was carried by four. ⁴ And when they could not offer him unto him for the multitude, they uncovered the roof where he was : and opening it they let down the bed wherein the man sick of the palsy lay. ⁵ And when JESUS had seen their faith, he saith to the sick of the palsy : Son, thy sins are forgiven thee. ⁶ And there were some of the scribes sitting there, and thinking in their hearts : ⁷ Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only. ⁸ Which JESUS presently knowing in his spirit, that they so thought within themselves, saith to them : Why think you these things in your hearts? ⁹ Which is easier, to say to the sick of the palsy : Thy sins are forgiven thee; or to say : Arise, take up thy bed, and walk? ¹⁰ But that you may know that the son of man

LUKE 5. 17-26.

¹⁷ And it came to pass on a certain day, as he sat teaching, that they were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was to heal them. ¹⁸ And behold men brought in a bed a man who had the palsy : and they sought means to bring him in, and to lay him before him. ¹⁹ And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before JESUS. ²⁰ Whose faith when he saw, he said : Man, thy sins are forgiven thee. ²¹ And the scribes and Pharisees began to think, saying : Who is this who speaketh blasphemies? Who can forgive sins, but God alone? ²² And when JESUS knew their thoughts, answering he said to them : What is it you think in your hearts? ²³ Which is easier to say : Thy sins are forgiven thee; or to say : Arise and walk? ²⁴ But that you may know that the son of man hath power on earth to forgive sins (he

MARK 2. 11-12.

hath power on earth to forgive sins (he saith to the sick of the palsy), ¹¹ I say to thee, Arise, take up thy bed, and go into thy house. ¹² And immediately he arose; and taking up his bed, went his way in the sight of all, so that all wondered, and glorified God, saying: We never saw the like.

LUKE 5. 25-26.

saith to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house. ²⁵ And immediately rising up before them, he took up the bed on which he lay; and went away to his own house, glorifying God. ²⁶ And all were astonished: and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day.

42. Calling of Levi. Banquet. — Questions about fasting.*

MATT. 9 9-17.

⁹ And when JESUS passed on from thence, he saw a man sitting in the custom-house, named Matthew; and he saith to him: Follow me. And he arose up and followed him.

¹⁰ And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with JESUS and his disciples. ¹¹ And the Pharisees seeing it,

MARK 2. 13-22.

¹³ And he went forth again to the sea-side: and all the multitude came to him, and he taught them. ¹⁴ And when he was passing by, he saw Levi the son of Alphaeus sitting at the receipt of custom; and he saith to him: Follow me. And rising up he followed him.

¹⁵ And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with JESUS and his disciples. For they were many, who also

LUKE 5. 27-39.

²⁷ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me. ²⁸ And leaving all things, he rose up and followed him.

²⁹ And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with him. ³⁰ But the Pharisees and

* NEWCOME, (*Harmony of the Gospels*, 1834, p. 259) refers to the *Harmony* of Chemnitius, "where it appears that Levi's call and feast were separated in the most ancient harmonies from Tatian A. D. 170 to Gerson, A. D. 1400." — But as a matter of fact, the two narratives are connected in the arabic version of the *Diatessaron* of Tatian edited by Padre A. Ciasca, "scriptor" at the Vatican Library, 1888. See the english translation in *The Ante-Nicene Fathers* vol., ix. (1896, New-York) p. 54.

Many admit that the "feast" given by Levi followed immediately upon his call. There is nothing, it is true, in the language of the Evangelist which implies a necessary sequence. The feast might possibly have taken place at a later time, and be here related in order to bring together all that concerned Matthew personally. However I see no reason to deviate from the order indicated by St Mark and St Luke. Would it be because St Matthew (9. 18) connects the banquet with the resurrection of Jairus' daughter? But every student of St Matthew well knows that he often uses formulas of transition when he passes from one memorable particular to another, without affirming

anything as to the relative order between them: and it is evident that in his grouping of the miracles in chapters 8 and 9 he does not follow the order of time. So the fact that he was an eye witness does not matter much, if he intended to preserve rather a logical than a chronological order. On the other hand, it seems very natural that Levi would on that occasion ask our Lord to dine with him; and wish his old friends to make the acquaintance of his new Master. "*C'est son premier acle missionnaire*," says GODET. Was this entertainment intended also as a farewell feast to his old business associates? Perhaps; but even so, was it of such a character that some weeks were needed for the preparation? Nothing in the Gospel leads us to that conviction, it seems rather that the banquet took place in the house where Levi used to sit at meals with other tax-gatherers: hence we understand how "many publicans" were with him: and since this hall was a kind of hotel, many Pharisaic scribes could have been there also, without sitting at the same table. Then the cavil of the latter gave occasion to our Lord to bring out the meaning of Levi's call.

MATT. 9. 12-17.

said to his disciples : Why doth your master eat with publicans and sinners? ¹² But JESUS hearing it, said : They that are in health need not a physician, but they that are ill. ¹³ Go then and learn what this meaneth, *I will have mercy, and not sacrifice.* For I am not come to call the just, but sinners.

¹⁴ Then came to him the disciples of John, saying : Why do we and the Pharisees fast often, but thy disciples do not fast? ¹⁵ And JESUS said to them : Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. ¹⁶ And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment, and there is made a greater rent. ¹⁷ Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles : and both are preserved.

MARK 2. 16-22.

followed him. ¹⁶ And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples : Why doth your master eat and drink with publicans and sinners? ¹⁷ JESUS hearing this, saith to them : They that are well have no need of a physician, but they that are sick. For I came not to call the just but sinners.

¹⁸ And the disciples of John and the Pharisees used to fast : and they come, and say to him : Why do the disciples of John and of the Pharisees fast : but thy disciples do not fast? ¹⁹ And JESUS saith to them : Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. ²⁰ But the days will come when the bridegroom shall be taken away from them : and then they shall fast in those days. ²¹ No man seweth a piece of raw cloth to an old garment : otherwise the new piecing taketh away from the old, and there is made a greater rent. ²² And no man putteth new wine into old bottles : otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

LUKE 5. 31-39.

scribes murmured, saying to his disciples : Why do you eat and drink with publicans and sinners? ³¹ And JESUS answering, said to them : They that are whole, need not the physician : but they that are sick. ³² I came not to call the just, but sinners to penance.

³³ And they said to him : Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner ; but thine eat and drink? ³⁴ To whom he said : Can you make the children of the bridegroom fast, whilst the bridegroom is with them? ³⁵ But the days will come ; when the bridegroom shall be taken away from them, then shall they fast in those days. ³⁶ And he spoke also a similitude to them : That no man putteth a piece from a new garment upon an old garment : otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old. ³⁷ And no man putteth new wine into old bottles : otherwise the new wine will break the bottles, and it will be spilled and the bottles will be lost. ³⁸ But new wine must be put into new bottles ; and both are preserved. ³⁹ And no man drinking old, hath presently a mind to new ; for he saith : The old is better.

43. The disciples pluck corn on the Sabbath.

MATT. 12. 1-8.

¹ At that time JESUS went through the corn on the sabbath : and his disciples being hungry, began

MARK 2. 23-28.

²³ And it came to pass again, as the Lord walked through the corn-fields on the sabbath, that his disci-

LUKE 6. 1-5.

¹ And it came to pass on the second first* sabbath, that as he went through the cornfields his disciples

* This strange expression "*second first*" is probably spurious. It is quite reasonable to suppose that an early copyist inserted *first* to explain on another sabbath in ver. 6. This

was corrected *second* because of 4. 31 : and the next copyist not understanding the correction, combined the two words.

MATT. 12. 2-8.

to pluck the ears, and to eat. ² And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath-days. ³ But he said to them: Have you not read what David did when he was hungry, and they that were with him? ⁴ How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only? ⁵ Or have ye not read, in the law, that on the sabbath-days the priests in the temple break the sabbath, and are without blame? ⁶ But I tell you that there is here a greater than the temple. ⁷ And if you knew what this meaneth: *I will have mercy, and not sacrifice*: you would never have condemned the innocent. ⁸ For the son of man is Lord even of the sabbath.

MARK 2. 24-28.

ples began to go forward and to pluck the ears of corn. ²⁴ And the Pharisees said to him: Behold, why do they on the sabbath-day that which is not lawful? ²⁵ And he said to them: Have you never read what David did, when he had need, and was hungry himself, and they that were with him? ²⁶ How he went into the house of God under Abiathar the high-priest, and did eat the loaves of proposition which was not lawful to eat but for the priests, and gave to them who were with him? ²⁷ And he said to them: The sabbath was made for man, not man for the sabbath. ²⁸ Therefore the son of man is Lord of the sabbath also.

LUKE 6. 2-5.

plucked the ears, and did eat, rubbing them in their hands. ² And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath-days? ³ And JESUS answering them, said: Have you not read so much as this, what David did when himself was hungry and they that were with him? ⁴ How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat, but only for the priests? ⁵ And he said to them: The son of man is Lord also of the sabbath.

44. Healing of the withered hand on the Sabbath.

MATT. 12. 9-14.

⁹ And when he had passed from thence, he came into their synagogue. ¹⁰ And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath-days? that they might accuse him. ¹¹ But he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath-day, will he not take hold on it and lift it up? ¹² How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days. ¹³ Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health even as the other. ¹⁴ And the Pharisees going out made

MARK 3. 1-6.

¹ And he entered again into the synagogue, and there was a man there who had a withered hand. ² And they watched him whether he would heal on the sabbath-days; that they might accuse him. ³ And he said to the man who had the withered hand: Stand up in the midst. ⁴ And he saith to them: Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to destroy? But they held their peace. ⁵ And looking round about on them, with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him. ⁶ And the Pharisees going out immediately made a con-

LUKE 6. 6-11.

⁶ And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered. ⁷ And the scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him. ⁸ But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. ⁹ Then JESUS said to them: I ask you, if it be lawful on the sabbath-days to do good or to do evil; to save life, or to destroy? ¹⁰ And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it

MATT. 12. 14.

a consultation against him, how they might destroy him.

MARK 3. 6.

sultation with the Herodians against him, how they might destroy him.

LUKE 6. 11.

forth: and his hand was restored. ¹¹ And they were filled with madness; and they talked one with another, what they might do to JESUS.

45. Manifold cures worked in Galilee.

MATT. 12. 13-21.

¹⁵ But JESUS knowing it, retired from thence: and many followed him, and he healed them all. ¹⁶ And he charged them that they should not make him known. ¹⁷ That it might be fulfilled which was spoken by Isaias the prophet, saying: ¹⁸ *Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the gentiles.* ¹⁹ *He shall not contend, nor cry out, neither shall any man hear his voice in the streets.* ²⁰ *The bruised reed he shall not break, and smoking flax he shall not extinguish: till he send forth judgment unto victory.* ²¹ *And in his name the gentiles shall hope.*

MARK 3. 7-12.

⁷ But JESUS retired with his disciples to the sea; and a great multitude followed him, from Galilee and Judea, ⁸ And from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. ⁹ And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. ¹⁰ For he healed many, so that they pressed upon him for to touch him, as many as had evils. ¹¹ And the unclean spirits, when they saw him, fell down before him: and they cried, saying: ¹² Thou art the son of God. And he strictly charged them that they should not make him known.

LUKE 6. 17-19.

¹⁷ And coming down with them, he stood in a plain place and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, ¹⁸ Who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. ¹⁹ And all the multitude sought to touch him, for virtue went out from him, and healed all.

46. Choosing of the twelve.*

MATT. 10. 1-4.

¹ And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. ² And the names of the twelve Apostles are these: The first, Simon who is called Peter, and Andrew his brother. ³ James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and

MARK 3. 13-19.

¹³ And going up into a mountain, he called unto him whom he would himself: and they came to him. ¹⁴ And he made that twelve should be with him, and that he might send them to preach. ¹⁵ And he gave them power to heal sicknesses, and to cast out devils. ¹⁶ And to Simon he gave the name Peter. ¹⁷ And James the son of Zebedee, and John the brother of James: and he

LUKE 6. 12-16.

¹² And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God. ¹³ And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named Apostles): ¹⁴ Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, ¹⁵ Matthew and Thomas,

* "Le choix des apôtres marque une date importante dans le ministère de Jésus. Jusqu'alors il était seul à représenter sa doctrine. Maintenant il a une école de disciples

connus pour tels. Son enseignement va prendre un nouvel essor, et nous allons savoir en quoi consiste son enseignement." A. LOISY. *Evang. Synopt.* 108.

MATT. 10. 4.

Matthew the publican, and James *the son* of Alphaeus, and Thaddeus. ⁴ Simon the Cananean, and Judas Iscariot, who also betrayed him.

MARK 3. 18-19.

named them Boanerges which is the sons of thunder. ¹⁸ And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alphaeus, and Thaddeus, and Simon the Cananean, ¹⁹ And Judas Iscariot, who also betrayed him.

LUKE 5. 16.

James *the son* of Alphaeus, and Simon who is called Zelotes, ¹⁶ And Jude *the brother* of James, and Judas Iscariot who was the traitor.

2^o SERMON ON THE MOUNT AND GALILEAN MINISTRY.

47. Sermon.*

1^o Introduction.

MATT. 4. 23.—5. 2.

²³ And JESUS went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people. ²⁴ And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils and lunatics, and those that had the palsy, and he cured them: ²⁵ And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan. ^{5.} ¹ And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him. ² And opening his mouth he taught them, saying:

LUKE 6. 20^a.

²⁰ And he, lifting up his eyes on his disciples, said:

2^o The beatitudes.

MATT. 5. 3-12.

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. ⁴ Blessed are the meek: for they shall possess the land. ⁵ Blessed are they that mourn: for they shall be comforted. ⁶ Blessed

LUKE 6. 20^b-26.

^{20^b} Blessed are ye poor: for yours is the kingdom of God. ²¹ Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. ²² Blessed shall you be when

*The most common opinion among modern catholic exegetists holds that St Luke intends to record the same discourse as that given by St Matthew. They consider that conclusion as evidently flowing from the most elementary canon of criticism. — See v. g. FILLION, *St Matt.* p. 99. SEMERIA, *La question synoptique*, Rev. Bibl. 1892, p. 527. LOISV, *Les évangiles synoptiques*. Cf. GODET, Comment. on *St Luke*.

The differences are easily accounted for if we suppose that the first evangelist gave there a complete summary of the doctrine of Jesus, combining other sermons given at

different times and places, whilst St Luke writing for the Gentiles omitted entirely the comparison between the Law and the Gospel (Matt. 5. 17-47.) Against this opinion see AZIBERT, *Le sermon in monte* selon St Mathieu, *in loco campestri* selon St Luc, Rev. Bibl. 1894, p. 94-109. A substantial résumé of the different opinions current mostly among Protestants, and complete literature of the subject is given by PLUMMER, *St Luke* p. 176-177. Himself thinks that "Luke took the whole of this report from the document which contained this very similar, but different sermon."

MATT. 5. 7-12.

are they that hunger and thirst after justice: for they shall have their fill. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the clean of heart: for they shall see God. 9 Blessed are the peace-makers: for they shall be called the children of God. 10 Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. 11 Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: 12 Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

LUKE 6. 23-26.

men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the son of man's sake. 23 Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets. 24 But wo to you that are rich: for you have your consolation. 25 Wo to you that are filled: for you shall hunger. Wo to you that now laugh: for you shall mourn and weep. 26 Wo to you when men shall bless you: For according to these things did their fathers to the false prophets.

3^o The salt of the earth, the light of the world.

MATT. 5. 13-16.

13 You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. 14 You are the light of the world. A city seated on a mountain cannot be hid. 15 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. 16 So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

4^o The Law and the Gospel.

MATT. 5. 17-42.

17 Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. 18 For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. 19 He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. 20 For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. 22 But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. 23 If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; 24 leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. 25 Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

27 You have heard that it was said to them of old: Thou shalt not commit adultery. 28 But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. 29 And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. 30 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell. 31 And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. 32 But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. 34 But I say to you not to

swear at all, neither by heaven, for it is the throne of God : 35 nor by the earth, for it is his footstool : nor by Jerusalem, for it is the city of the great king : 36 neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your speech be yea, yea : no, no : and that which is over and above these is of evil.

38 You have heard that it hath been said : An eye for an eye, and a tooth for a tooth. 39 But I say to you not to resist evil : but if one strike thee on thy right cheek, turn to him also the other : 40 And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. 41 And whosoever will force thee one mile, go with him other two. 42 Give to him that asketh of thee, and from him that would borrow of thee turn not away.

MATT. 5. 43-48.

43 You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. 44 But I say to you, Love your enemies, do good to them that hate you : and pray for them that persecute and calumniate you : 45 That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. 46 For if you love them that love you, what reward shall you have? do not even the publicans this? 47 And if you salute your brethren only, what do you more? do not also the heathens this? 48 Be you therefore perfect, as also your heavenly Father is perfect.

LUKE 6. 27-36.

27 But I say to you that hear : Love your enemies, do good to them that hate you. 28 Bless them that curse you, and pray for them that calumniate you. 29 And to him that striketh thee on the *one* cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. 30 Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. 31 And as you would that men should do to you, do you also to them in like manner. 32 And if you love them that love you, what thanks are to you? for sinners also love those that love them. 33 And if you do good to them who do good to you; what thanks are to you? for sinners also do this. 34 And if ye lend to them of whom ye hope to receive; what thanks are to you? for sinners also lend to sinners, for to receive as much. 35 But love ye your enemies; do good, and lend, hoping for nothing thereby : and your reward shall be great, and you shall be the sons of the Highest : for he is kind to the unthankful, and to the evil. 36 Be ye therefore merciful, as your Father also is merciful.

5^o Good works : alms, prayer, fasting.

MATT. 6. 1-11.

6. 1 Take heed that you do not your justice before men, to be seen by them : other wise you shall not have a reward of your Father who is in heaven.

2 Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. 3 But when thou dost alms, let not thy left hand know what thy right hand doth. 4 That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

5 And when he pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men : Amen I say to you, they have received their reward. 6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret : and thy Father who seeth in secret will repay thee. 7 And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. 8 Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. 9 Thus therefore shall you pray : Our Father who art in heaven, hallowed be thy name. 10 Thy kingdom come. Thy will be done on earth as it is in heaven. 11 Give us this day our supersubstantial bread. 12 And forgive us our debts, as we also forgive our debtors. 13 And lead us not into temptation. But deliver us from evil. Amen. 14 For if you will forgive men their

offences, your heavenly Father will forgive you also your offences. ¹⁵ But if you will not forgive men, neither will your Father forgive you your offences.

¹⁶ And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. ¹⁷ But thou, when thou fastest anoint thy head, and wash thy face : ¹⁸ That thou appear not to men to fast, but to thy Father who is in secret : and thy Father who seeth in secret, will repay thee.

6° Detachment from earthly things.

MATT. 6. 19-34.

¹⁹ Lay not up to yourselves treasures on earth : where the rust, and moth consume, and where thieves break through, and steal. ²⁰ But lay up to yourselves treasures in heaven : where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. ²¹ For where thy treasure is, there is thy heart also. ²² The light of thy body is thy eye. If thy eye be single thy whole body shall be lightsome. ²³ But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness : the darkness itself how great shall it be? ²⁴ No man can serve two masters. For either he will hate the one, and love the other : or he will sustain the one, and despise the other. You cannot serve God and mammon. ²⁵ Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat : and the body more than the raiment? ²⁶ Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns : and your heavenly Father feedeth them. Are not you of much more value than they? ²⁷ And which of you by taking thought, can add to his stature one cubit? ²⁸ And for raiment why are you solicitous? Consider the lilies of the field how they grow : they labour not, neither do they spin. ²⁹ But I say to you, that not even Solomon in all his glory was arrayed as one of these. ³⁰ And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe : how much more you, O ye of little faith? ³¹ Be not solicitous therefore, saying : What shall we eat : or what shall we drink, or wherewith shall we be clothed? ³² For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. ³³ Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. ³⁴ Be not therefore solicitous for to-morrow ; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

7° Rash judgment.

MATT. 7. 1-6.

^{7.} ¹ Judge not, that you may not be judged. ² For with what judgment you judge, you shall be judged : and with what measure you mete, it shall be measured to you again. ³ And why seest thou the mote that is in thy brother's eye ; and seest not the beam that is in thy own eye? ⁴ Or how sayest thou to thy brother : Let me cast the mote out of thy eye ; and behold a beam is in thy own eye? ⁵ Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. ⁶ Give not that which is holy to dogs ; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you they tear you.

LUKE 6. 37-42.

³⁷ Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. ³⁸ Give, and it shall be given to you : good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. ³⁹ And he spoke also to them a similitude : Can the blind lead the blind? do they not both fall into the ditch? ⁴⁰ The disciple is not above his master : but every one shall be perfect, if he be as his master. ⁴¹ And why seest thou the mote in thy brother's eye : but the beam that is in thy own eye thou considerest not. ⁴² Or how canst thou say to thy brother : Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye ; and then shalt thou see clearly to take out the mote from thy brother's eye.

8° Exhortation to prayer.

MATT. 7. 7-12.

7 Ask and it shall be given you : seek and you shall find : knock, and it shall be opened to you. 8 For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened. 9 Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? 10 Or if he shall ask him a fish, will he reach him a serpent? 11 If you then being evil, know how to give good gifts to your children : how much more will your Father who is in heaven, give good things to them that ask him? 12 All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.

9° Various monitions.

MATT. 7. 13-23.

13 Enter ye in at the narrow gate : for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. 14 How narrow is the gate, and strait is the way that leadeth to life : and few there are that find it! 15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. 16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire. 20 Wherefore by their fruits you shall know them. 21 Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. 22 Many will say to me in that day : Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? 23 And then will I profess unto them, I never knew you : depart from me, you that work iniquity.

LUKE 6. 43-46.

43 For there is no good tree that bringeth forth evil fruit : nor an evil tree that bringeth forth good fruit. 44 For every tree is known by its fruit. For men do not gather figs from thorns ; nor from a bramble bush do they gather the grape. 45 A good man out of the good treasure of his heart bringeth forth that which is good : and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. 46 And why call you me Lord, Lord : and do not the things which I say?

10° Conclusion of the discourse.

MATT. 7. 24-29.—8. 1.

24 Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock. 25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. 26 And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand. 27 And the rain fell, and the floods came, and the winds blew, and they beat upon

LUKE 6. 47-49.

47 Every one that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like. 48 He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it ; for it was founded on a rock. 49 But he that heareth, and doth not ; is like to a man building his house upon the earth without a foundation : against which the

MATT. 7. 28-29.—8. 1.

that house, and it fell, and great was the fall thereof. ²⁸ And it came to pass when JESUS had fully ended these words, the people were in admiration at his doctrine. ²⁹ For he was teaching them as one having power, and not as their scribes and Pharisees.

8. ¹ And when he was come down from the mountain, great multitudes followed him.

LUKE 6. 49.

stream beat vehemently, and immediately it fell, and the ruin of that house was great.

48. Healing of the Centurion's servant.*

MATT. 8. 5-13.

5 And when he had entered into Capharnaum, there came to him a centurion, beseeching him, ⁶ And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. ⁷ And JESUS saith to him: I will come and heal him. ⁸ And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word,† and my servant shall be healed. ⁹ For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth, and to another: Come, and he cometh, and to my servant: Do this, and he doeth it. ¹⁰ And JESUS hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. ¹¹ And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: ¹² but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. ¹³ And JESUS said to the centurion: Go, and thou hast believed, so be it done to thee. And his servant was healed at the same hour.

LUKE 7. 1-10.

¹ And when he had finished all his words in the hearing of the people, he entered into Capharnaum. ² And the servant of a certain centurion, who was dear to him, being sick, was ready to die. ³ And when he had heard of JESUS, he sent unto him the ancients of the Jews, desiring him to come and heal his servant. ⁴ And when they came to JESUS, they besought him earnestly, saying to Him: He is worthy that thou shouldest do this for him. ⁵ For he loveth our nation: and he hath built us a synagogue. ⁶ And JESUS went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself. For I am not worthy that thou shouldest enter under my roof. ⁷ For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed. ⁸ For I also am a man subject to authority, having under me soldiers: and I say to one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. ⁹ Which JESUS hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith not even in Israel. ¹⁰ And they who were sent being returned to the house, found the servant whole who had been sick.

49. Jesus at Naïm restores the widow's son to life.‡

LUKE 7. 11-17.

¹¹ And it came to pass afterwards, that he went into a city that is called Naïm; and there went with him disciples, and a great multitude. ¹² And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his

* The points of difference between the healing of the nobleman's son and this miracle are so numerous that we are not yet ready to accept the opinion of those who identify them; St IRENAEUS is rather among the latter; ORIGEN and St CHRYSOSTOM contend against the identification. Cf. § 31.

† Greek: with a word. Vulg: verbo.

‡ To suggest that the young man was in a trance does not get rid of the miracle. How did Jesus know that he was in a trance, and know exactly how to rouse him? And can we suppose that this happened on three different occasions?... Here and in

mother; and she was a widow: and a great multitude of the city was with her. ¹³ Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. ¹⁴ And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. ¹⁵ And he that was dead, sat up, and began to speak. And he gave him to his mother. ¹⁶ And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited his people. ¹⁷ And this rumour of him went forth throughout all Judea, and throughout all the country round about.

50. John sends his disciples to Jesus.

MATT. II. 2-19.

² Now when John had heard in prison the works of Christ: sending two of his disciples he said to him: ³ Art thou he that art to come, or look we for another? ⁴ And JESUS making answer said to them: Go and relate to John what you have heard and seen. ⁵ The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. ⁶ And blessed is he that shall not be scandalized in me.

⁷ And when they went their way, JESUS began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? ⁸ But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. ⁹ But what went you out to see? a prophet? yea I tell you, and more than a prophet. ¹⁰ For this is he of whom it is written: *Behold I send my Angel before thy face, who shall prepare thy way before thee.* ¹¹ Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. ¹² And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. ¹³ For all the prophets and the law prophesied until John: ¹⁴ and if you will receive it, he is Elias that is to come. ¹⁵ He that hath ears to hear, let him hear. ¹⁶ But whereunto shall I esteem this generation to be like? It is like to children sitting in the marketplace. ¹⁷ Who crying to their compa-

LUKE 7. 18-35.

¹⁸ And John's disciples told him of all these things. ¹⁹ And John called to him two of his disciples, and sent them to JESUS, saying: Art thou he that art to come; or look we for another? ²⁰ And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another? ²¹ (And in that same hour, he cured many of their diseases, and hurts, and evil spirits: and to many that were blind he gave sight.) ²² And answering, he said to them: Go and relate to John what you have heard and seen: The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: ²³ And blessed is he whosoever shall not be scandalized in me.

²⁴ And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went you out into the desert to see? a reed shaken with the wind? ²⁵ But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings. ²⁶ But what went you out to see? a prophet? Yea, I say to you, and more than a prophet: ²⁷ This is he of whom it is written: *Behold I send my angel before thy face, who shall prepare thy way before thee.* ²⁸ For I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he. ²⁹ And all the people hearing, and the publicans, justified God, being baptized with John's baptism. ³⁰ But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him. ³¹ And the Lord said: Whereunto then shall I liken the men of this generation? and to what are they like? ³² They are like to children sitting in the market-

the case of Jairus' daughter it is the Evangelist who tells us that the person was dead; but Jesus himself declared that Lazarus was dead (Jn. 11. 14). We are told that the symmetry of the three instances is suspi-

cious; raised from the death-bed, raised from the bier, raised from the tomb. But no Evangelist gives us the triplet." PLUMMER, St Luke, p. 203.

MATT. II. 18-19.

nions say : We have piped to you, and you have not danced : we have lamented, and you have not mourned. ¹⁸ For John came neither eating nor drinking : and they say : He hath a devil. ¹⁹ The son of man came eating and drinking, and they say : Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.

LUKE 7. 33-35.

place, and speaking one to another, and saying : We have piped to you, and you have not danced : we have mourned, and you have not wept. ³³ For John the Baptist came neither eating bread nor drinking wine ; and you say : He hath a devil. ³⁴ The son of man is come eating and drinking ; and you say : Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. ³⁵ And wisdom is justified by all her children.

51. The "peccatrix".*

Naim or Capernaum.

LUKE 7. 36-50.

³⁶ And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. ³⁷ And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment ; ³⁸ and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. ³⁹ And the Pharisee, who had invited him, seeing it, spoke within himself, saying : This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. ⁴⁰ And JESUS answering, said to him : Simon, I have somewhat to say to thee. But he said : Master, say *it*. ⁴¹ A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. ⁴² And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most ? ⁴³ Simon answering said : I suppose that he to whom he forgave most. And he said to him : Thou hast judged rightly, ⁴⁴ and turning to the woman, he said unto Simon : Dost thou see this woman ? I entered into thy house, thou gavest me no water for my feet ; but she with tears hath washed my feet, and with her hairs hath wiped them. ⁴⁵ Thou gavest me no kiss, but she, since she came in, hath not ceased to kiss my feet. ⁴⁶ My head with oil thou didst not anoint : but she with ointment hath anointed my feet. ⁴⁷ Wherefore I say to thee : Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. ⁴⁸ And he said to her : Thy sins are forgiven thee. ⁴⁹ And they that sat at meat with him began to say within themselves : Who is this that forgiveth sins also ? ⁵⁰ And he said to the woman : Thy faith hath made thee safe, go in peace.

52. Jesus preaches in the cities of Galilee.

LUKE 8. 1-3.

¹ And it came to pass afterwards, that he travelled through the cities and towns preaching and evangelizing the kingdom of God ; and the twelve with him. ² And certain women who had been healed of evil spirits and infirmities ; Mary who is called Magdalen, out of whom seven devils were gone forth, ³ and Joanna the wife of Chusa Herod's steward, and Susanna, and many others who ministered unto him of their substance.



* The great majority of interpreters accept only two anointings, the second being at Bethany, a few days before the Passion. It seems more in conformity with the Gospel, to maintain that the two anointings were the acts of two women. Such was the opinion of the early Church. GREGORY THE GREAT gave his authority to the other hypothesis.

BOSSUET has written a curious opusculum on this subject, and he concludes by saying "that it is more congenial with the spirit of the Gospel to recognize these women as three different saints." (*Sur les trois Madeleines*, t. xxvi. Edition Vivès). Cf. DOM CALMET, *Dissertationes*.

53. Charge of diabolism.*

MATT. 12. 22-45.

²² Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw. ²³ And all the multitudes were amazed, and said: Is not this the son of David? ²⁴ But the Pharisees hearing it, said: This man casteth not out devils but by Beelzebub the prince of the devils. ²⁵ And JESUS knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. ²⁶ And if satan cast out satan, he is divided against himself: how then shall his kingdom stand? ²⁷ And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. ²⁸ But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. ²⁹ Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house. ³⁰ He that is not with me, is against me: and he that gathereth not with me, scattereth. ³¹ Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. ³² And whosoever shall speak a word against the son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

³³ Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known. ³⁴ O generation of vipers, now can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. ³⁵ A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. ³⁶ But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. ³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be condemned. ³⁸ Then some of the Scribes and Pharisees answered him, saying: Master, we would see a sign from thee. ³⁹ Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. ⁴⁰ For as Jonas was in the whale's belly three days and three nights:

MARK 3. 20-30.

²⁰ And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread. ²¹ And when his friends heard of it, they went out to lay held on him. For they said: He is become mad. ²² And the scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils. ²³ And after he had called them together, he said to them in parables: How can satan cast out satan? ²⁴ And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵ And if a house be divided against itself, that house cannot stand. ²⁶ And if satan be risen up against himself, he is divided, and cannot stand, but hath an end. ²⁷ No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house. ²⁸ Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: ²⁹ but he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin. ³⁰ Because they said: He hath an unclean spirit.

* Cf. MATT. 11. 32-34. LUKE 11. 14-32.

MATT. 12. 41-45.

so shall the son of man be in the heart of the earth threedays and three nights. 41 The men of Ninive shall rise in judgment with this generation, and shall condemn it : because they did penance at the preaching of Jonas. And behold a greater than Jonas here. 42 The queen of the south shall rise in judgment with this generation, and shall condemn it : because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. 43 And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none. 44 Then he saith : I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. 45 Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

54. The true family of Jesus.

MATT. 12. 46-50.

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him : Behold thy mother and thy brethren stand without, seeking thee. 48 But he answering him that told him, said : Who is my mother, and who are my brethren? 49 And stretching forth his hand towards his disciples, he said : Behold my mother and my brethren. 50 For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

MARK 3. 31-35.

31 And his mother and his brethren came : and standing without sent unto him calling him. 32 And the multitude sat about him ; and they say to him : Behold thy mother and thy brethren whithout seek for thee. 33 And answering them he said : Who is my mother and my brethren? 34 And looking round about on them who sat about him, he saith : Behold my mother and my brethren. 35 For whosoever shall do the will of God, he is my brother, and my sister and mother.

LUKE 8. 19-21.

19 And his mother and brethren came unto him ; and they could not come at him for the crowd. 20 And it was told him : Thy mother and thy brethren stand without, desiring to see thee. 21 Who answering said to them : My mother and my brethren, are they who hear the word of God, and do it.

55. The parables of the kingdom of God.

1^o Parable of the Sower.

MATT. 13. 1-23.

1 The same day JESUS going out of the house, sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went up into a boat and sat : and all the multitude stood on the shore. 3 And he spoke

MARK 4. 1-25.

1 And again he began to teach by the sea-side ; and a great multitude was gathered together unto him so that he went up into a ship and sat in the sea, and all the multitude was upon the land by the sea-side. 2 And he taught

LUKE 8. 4-18.

4 And when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude. 5 The sower went out to sow his seed. And as he sowed some fell by the way side, and it was trodden

MATT. 13. 4-15.

to them many things in parables, saying: Behold the sower went forth to sow. 4 And whilst he soweth some fell by the way side, and the birds of the air came and ate them up. 5 And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth. 6 And when the sun was up they were scorched: and because they had not root, they withered away. 7 And others fell among thorns: and the thorns grew up and choked them. 8 And others fell upon good ground: and they brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold. 9 He that hath ears to hear, let him hear. 10 And his disciples came and said to him: Why speakest thou to them in parables? 11 Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. 12 For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. 13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. 14 And the prophecy of Isaias is fulfilled in them, who saith: *By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.* 15 *For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.*

MARK 4. 3-17.

them many things in parables, and said unto them in his doctrine: 3 Hear ye; Behold, the sower went out to sow. 4 And whilst he soweth, some fell by the way-side, and the birds of the air came, and ate it up. 5 And other some fell upon stony ground where it had not much earth; and it shot up immediately because it had no depth of earth: 6 And when the sun was risen, it was scorched, and because it had no root, it withered away. 7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded no fruit. 8 And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred. 9 And he said: He that hath ears to hear, let him hear. 10 And when he was alone, the twelve that were with him asked him the parable. 11 And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables. 12 That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them. 13 And he saith to them: Are you ignorant of this parable? and how shall you know all parables? 14 He that soweth: soweth the word. 15 And these are they by the way-side, where the word is sown, and as soon as they have heard, immediately Satan cometh, and taketh away the word that was sown in their hearts. 16 And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy. 17 And they have no root in themselves, but are only for a

LUKE 8. 6-18.

down, and the fowls of the air devoured it. 6 And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. 7 And other some fell among thorns, and the thorns growing up with it, choked it. 8 And other some fell upon good ground; and being sprung up yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear. 9 And his disciples asked him what this parable might be. 10 To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, that seeing they may not see, and hearing may not understand. 11 Now the parable is this: The seed is the word of God. 12 And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. 13 Now they upon the rock, *are they* who when they hear, receive the word with joy: and these have no roots: for they believe for awhile, and in time of temptation they fall away. 14 And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. 15 But that on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience. 16 Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. 17 For there is not anything secret, that shall not be made manifest; nor hidden, that shall not be known and come abroad. 18 Take heed therefore how

MATT. 13. 16-23.

¹⁶ But blessed are your eyes, because they see, and your ears, because they hear. ¹⁷ For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear and have not heard them. ¹⁸ Hear you therefore the parable of the sower. ¹⁹ When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side. ²⁰ And he that received the seed upon stony ground: this is he that heareth the word, and immediately receiveth it with joy. ²¹ Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized. ²² And he that received the seed among thorns: is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. ²³ But he that received the seed upon good ground: this is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundred fold, and another sixty and another thirty.

MARK 4. 18-25.

time: and then when tribulation and persecution ariseth for the word, they are presently scandalized. ¹⁸ And others there are who are sown among thorns: these are they that hear the word, ¹⁹ And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless. ²⁰ And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred. ²¹ And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candle-stick? ²² For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad. ²³ If any man have ears to hear, let him hear. ²⁴ And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you. ²⁵ For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

LUKE 8. 18.

you hear. For whosoever hath, to him shall be given; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

²⁰ Parable of the Tares and other parables.

MATT. 13. 24-52.

²⁴ Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. ²⁵ But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. ²⁶ And when the blade was sprung up, and had brought forth fruit, then appeared also the

MARK 4. 26-34.

²⁶ And he said: So is the kingdom of God, as if a man should cast seed into the earth, ²⁷ and should sleep, and rise, night and day, and the seed should spring and grow up whilst he knoweth not. ²⁸ For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. ²⁹ And when the fruit is

LUKE 13. 18-21.

¹⁸ He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it? ¹⁹ It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged in the branches thereof. ²⁰ And again he said: Whereunto shall I esteem the kingdom of God

MATT. 13 27-38.

cockle. ²⁷ And the servants of the good-man of the house coming said to him : Sir, didst thou not sow good seed in thy field? whence then hath it cockle? ²⁸ And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up? ²⁹ And he said : No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. ³⁰ Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. ³¹ Another parable he proposed to them, saying : The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. ³² Which is the least indeed of all seeds, but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. ³³ Another parable he spoke to them : The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. ³⁴ All these things JESUS spoke in parables to the multitudes : and without parables he did not speak to them. ³⁵ That it might be fulfilled which was spoken by the prophet, saying : *I will open my mouth in parables, I will utter things hidden from the foundation of the world.* ³⁶ Then having sent away the multitudes, he came into the house, and his disciples came to him, saying : Expound to us the parable of the cockle of the field. ³⁷ Who made answer and said to them : He that soweth the good seed is the Son of man. ³⁸ And the field is the world. And the

MARK 4. 30-34.

brought forth, immediately he putteth in the sickle, because the harvest is come. ³⁰ And he said : To what shall we liken the kingdom of God, or to what parable shall we compare it? ³¹ *It is* as a grain of mustard seed; which when it is sown in the earth, is less than all the seeds that are in the earth : ³² And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof. ³³ And with many such parables, he spoke to them the word, according as they were able to hear. ³⁴ And without parable he did not speak unto them; but apart, he explained all things to his disciples.

LUKE 18. 21.

to be like? ²¹ It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

MATT. 13. 39-52.

good seed are the children of the kingdom. And the cockle, are the children of the wicked one. ³⁹ And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the Angels. ⁴⁰ Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world. ⁴¹ The son of man shall send his Angels, and they shall gather out of his kingdom all scandals, and them that work iniquity; ⁴² and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. ⁴³ Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear. ⁴⁴ The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. ⁴⁵ Again the kingdom of heaven is like to a merchant seeking good pearls. ⁴⁶ Who when he had found one pearl of great price, went his way, and sold all that he had, and brought it. ⁴⁷ Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes. ⁴⁸ Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. ⁴⁹ So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from among the just. ⁵⁰ And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. ⁵¹ Have ye understood all these things? They say to him: Yes. ⁵² He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like

MATT. 13. 52

to a man that is a householder, who bringeth forth out of his treasure new things and old.*

56. The tempest calmed.

MATT. 8. 23-27.

²³ And when he entered into the boat, his disciples followed him: ²⁴ and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. ²⁵ And they came to him, and awaked him, saying: Lord, save us, we perish. ²⁶ And JESUS saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. ²⁷ But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

MARK 4. 35-40.

³⁵ And he saith to them that day, when evening was come: Let us pass over to the other side. ³⁶ And sending away the multitude, they take him even as he was in the ship: and there were other ships with him. ³⁷ And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. ³⁸ And he was in the hinder part of the ship, sleeping upon a pillow: and they awake him, and say to him: Master, doth it not concern thee that we perish? ³⁹ And rising up he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calm. ⁴⁰ And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

LUKE 8. 22-25.

²² And it came to pass on a certain day, that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth. ²³ And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger. ²⁴ And they came and awakened him, saying: Master, we perish. But he arising rebuked the wind and the rage of the water; and it ceased, and there was a calm. ²⁵ And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this (think you) that he commandeth both the winds and the sea, and they obey him?

57. The Gerasene demoniac.

MATT. 8. 28-34.

²⁸ And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way. ²⁹ And behold they cried out saying: What have we to do with thee, JESUS Son of God? art thou come

MARK 5. 1-20.

¹ And they came over the strait of the sea into the country of the Gerasens. ² And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, ³ who had his dwelling in the tombs, and no man now could bind him, not even with chains. ⁴ For having been often bound with fetters and

LUKE 8. 26-39.

²⁶ And they sailed to the country of the Gerasens which is over against Galilee. ²⁷ And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres. ²⁸ And when he saw JESUS, he fell down before him;

* "It seems scarcely probable that the seven parables, as collected together here by S. Matthew, were pronounced in presence of but one audience, and all on the same day. Jesus had too intimate acquaintance with the

sordid and grovelling dispositions with which he had to deal, to overwhelm and fatigue their minds in this manner without giving them leisure to meditate upon the truths concealed beneath those mystical words. Furthermore

MATT. 8. 30-34.

luther to torment us before the time? ³⁰ And there was, not far from them, an herd of many swine feeding. ³¹ And the devils besought him saying: If thou cast us out hence, send us into the herd of swine. ³² And he said to them: Go. But they going out went into the herd of swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters. ³³ And they that kept them fled: and coming into the city, told everything, and concerning them that had been possessed by the devils. ³⁴ And behold the whole city went out to meet JESUS, and when they saw him, they besought him that he would depart from their coasts.

MARK 5. 5-17.

chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. ⁵ And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. ⁶ And seeing JESUS, afar off, he ran and adored him. ⁷ And crying with a loud voice, he said: What have I to do with thee, JESUS the Son of the most high God? I adjure thee by God that thou torment me not. ⁸ For he said unto him: Go out of the man, thou unclean spirit. ⁹ And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many. ¹⁰ And he besought him much, that he would not drive him away out of the country. ¹¹ And there was there near the mountain a great herd of swine, feeding. ¹² And the spirits besought him, saying: Send us into the swine, that we may enter into them. ¹³ And JESUS immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. ¹⁴ And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done: ¹⁵ And they came to JESUS, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid. ¹⁶ And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine. ¹⁷ And they

LUKE 8. 29-38.

and crying out with a loud voice, he said: What have I to do with thee, JESUS, Son of the most high God? I beseech thee, do not torment me. ²⁹ For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters: and breaking the bonds he was driven by the devil into the deserts. ³⁰ And JESUS asked him, saying: What is thy name? But he said: Legion: because many devils were entered into him. ³¹ And they besought him that he would not command them to go into the abyss. ³² And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. ³³ The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and was stifled. ³⁴ Which when they that fed them saw done, they fled, and told it in the city and in the villages. ³⁵ And they went out to see what was done; and they came to JESUS, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind, and they were afraid. ³⁶ And they also that had seen told them how he had been healed from the legion. ³⁷ And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he going up into the ship returned back again. ³⁸ Now the man, out of

S. Matthew informs us that the Master uttered a great number of parables at this time (Matt. 13. 34); so the seven now connected in this chapter are probably those which struck the writer as being more forcible than the rest, — those which would give us the

clearest notion of "the Kingdom of God." (C. FOUARD, *The Christ the Son of God*. I. p. 306). On the Parables see WISEMAN, *Essays*, I. — Why Our Lord taught in parables? See LOISY, *Ev. Synopt.* p. 297-302.

MARK 5. 18-20.

began to pray him that he would depart from their coasts. ¹⁸ And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him. ¹⁹ And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. ²⁰ And he went his way, and began to publish in Decapolis how great things JESUS had done for him: and all men wondered.

LUKE 8. 39.

whom the devils were departed, besought him that he might be with him. But JESUS sent him away, saying: ³⁹ Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things JESUS had done to him.

58. Raising of the daughter of Jairus.

Woman with an issue of blood.

MATT. 9. 18-26.

¹⁸ As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. ¹⁹ And JESUS rising up followed him, with his disciples. ²⁰ And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. ²¹ For she said within herself: If I shall touch only his garment, I shall be healed. ²² But JESUS turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. ²³ And when JESUS was come into the house of the ruler, and saw the minstrels and the multitude making a rout, ²⁴ He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. ²⁵ And when the multitude was put forth, he went in, and took her by the land. And the maid arose. ²⁶ And

MARK 5. 21-43.

²¹ And when JESUS had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea. ²² And there cometh one of the rulers of the synagogue named Jairus: and seeing him falleth down at his feet. ²³ And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live. ²⁴ And he went with him, and a great multitude followed him, and they thronged him. ²⁵ And a woman who was under an issue of blood twelve years, ²⁶ And had suffered many things from many physicians, and had spent all that she had, and was nothing the better, but rather worse, ²⁷ When she had heard of JESUS, came in the crowd behind him, and touched his garment. ²⁸ For she said: If I shall touch but his garment, I shall be whole. ²⁹ And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the

LUKE 8. 40-56.

⁴⁰ And it came to pass, that when JESUS was returned, the multitude received him: for they were all waiting for him. ⁴¹ And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of JESUS, beseeching him that he would come into his house. ⁴² For he had an only daughter almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the multitudes. ⁴³ And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any: ⁴⁴ She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped. ⁴⁵ And JESUS said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me? ⁴⁶ And JESUS said: Somebody

MATT. 9. 26.

the fame hereof went abroad into all that country.

MARK 5. 30-42.

evil. ³⁰ And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said : Who hath touched my garments? ³¹ And his disciples said to him : Thou seest the multitude thronging thee, and sayest thou who hath touched me? ³² And he looked about to see her who had done this. ³³ But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. ³⁴ And he said to her : Daughter, thy faith hath made thee whole : go in peace, and be thou whole of thy disease. ³⁵ While he was yet speaking, some come from the ruler of the synagogue's house, saying : Thy daughter is dead : why dost thou trouble the master any farther? ³⁶ But Jesus having heard the word that was spoken, saith to the ruler of the synagogue : Fear not, only believe. ³⁷ And he admitted not any man to follow him, but Peter, and James, and John the brother of James. ³⁸ And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much. ³⁹ And going in, he saith to them : Why make you this a-do, and weep? the damsel is not dead but sleepeth. ⁴⁰ And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. ⁴¹ And taking the damsel by the hand, he saith to her : Talitha cumi, which is, being interpreted : damsel (I say to thee) arise. ⁴² And immediately the damsel rose up, and walked : and she was twelve years old : and they were astonished with a great astonishment.

LUKE 8. 47-56.

hath touched me : for I know that virtue is gone out from me. ⁴⁷ And the woman seeing that she was not hid, came trembling, and fell down before his feet : and declared before all the people for what cause she had touched him, and how she was immediately healed. ⁴⁸ But he said to her : Daughter, thy faith hath made thee whole; go thy way in peace. ⁴⁹ As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him : Thy daughter is dead; trouble him not. ⁵⁰ And Jesus hearing this word, answered the father of the maid : Fear not; believe only, and she shall be safe. ⁵¹ And when he was come to the house, he suffered not any man to go in with him, but Peter, and James, and John, and the father and mother of the maiden. ⁵² And all wept and mourned for her. But he said : Weep not; the maid is not dead, but sleepeth. ⁵³ And they laughed him to scorn, knowing that she was dead. ⁵⁴ But he taking her by the hand, cried out, saying : Maid, arise. ⁵⁵ And her spirit returned, and she rose immediately. And he bid them give her to eat. ⁵⁶ And her parents were astonished, whom he charged to tell no man what was done.

MARK 5. 43.

43 And he charged them strictly that no man should know it : and commanded that something should be given her to eat.

59. Healing of two blind men and a dumb demoniac.*

MATT. 9. 27-34.

27 And as JESUS passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David. 28 And when he was come to the house, the blind men came to him. And JESUS saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord. 29 Then he touched their eyes, saying. According to your faith, be it done unto you. 30 And their eyes were opened, and JESUS strictly charged them, saying: See that no man know this. 31 But they going out, spread his fame abroad in all that country. 32 And when they were gone out, behold they brought him a dumb man, possessed with a devil. 33 And after the devil was cast out, the dumb man spoke, and the multitudes wondered saying. Never was the like seen in Israel. 34 But the Pharisees said : By the prince of devils he casteth out devils.

60. Jesus rejected at Nazareth.†

MATT. 12. 53-58.

53 And it came to pass : when JESUS had finished these parables, he passed from thence. 54 And coming into his own country, he taught them in their synagogues, so that they wondered and said : How came this man by this wisdom and miracles? 55 Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude : 56 And his sisters, are they not all with us? Whence

MARK 6. 1-6.

1 And going out from thence, he went into his own country; and his disciples followed him. 2 And when the sabbath was come he began to teach in the synagogue : and many hearing him were in admiration at his doctrine, saying : How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the

LUKE 4. 16-30.

16 And he came to Nazareth where he was brought up : and he went into the synagogue according to his custom on the sabbath-day; and he rose up to read, 17 And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written : 18 *The spirit of the Lord is upon me, wherefore he hath anointed me, to preach the gospel to the poor he hath sent me, to heal the contrite of*

* We cannot say when nor where this miracle was performed. — FOUARD, op.cit. II.84 wisely remarks "that the words: '*As Jesus passed from thence*' are too vague to admit of our drawing any conclusions as to the date of the prodigy." We know that the arrangement of the first Gospel is determined by the plan of the writer rather than by the chronological succession of events. Here the transition seems to be artificial, for the incidents of this long night and day have been so crowded and overwhelming. HOLTZMANN, (*Hand Commentar* Z. N. T. I. 227) suggests that Matt. in order to present here a complete series of ten different miracles reproduces the narration of the cure of the blindmen at Jericho (§ 132), suppressing all the circumstances not necessary for his purpose.

† "Eandem illic a Luca, atque hic a Mattheo historiam narrari ne dubitandum quidem esse arbitror" (MALDONAT) The differen-

ces indeed are numerous, but on points of detail; and they may be explained from the fact that Luke had special sources, as well as from his special point of view. *Jesus rejected by his own people, will go to the Gentiles* is an appropriate opening of the ministry of the Saviour, for the Gospel of S. Paul's disciple. This is more than enough to account for a literary transposition — Luke gave an illustration of the general character of His ministry, without regard to the time when it occurred. Cf. P. LAGRANGE, *Les sources du troisième Evangile*, (Revue Biblique, Jan. 1896, p. 21) : "Celui qui devait écrire un jour les Actes avait déjà dans l'esprit de présenter les faits évangéliques comme le développement graduel du règne de Dieu. A ce point de vue l'ordre suivi est irréprochable. Jésus se présente d'abord à la Synagogue : rejete par elle, il commence humblement la fondation de son Eglise."

MATT. 12. 57-58.

therefore hath he all these things? ⁵⁷ And they were scandalized in his regard. But Jesus said to them : A prophet is not without honour, save in his own country, and in his own house. ⁵⁸ And he wrought not many miracles there, because of their unbelief.

MARK 6. 4-6.

brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him. ⁴ And Jesus said to them : A prophet is not without honour, but in his own country, and in his own house, and among his own kindred. ⁵ And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them. ⁶ And he wondered because of their unbelief, and he went through the villages round about teaching.

LUKE 4. 19-30.

heart. ¹⁹ *To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward,* ²⁰ And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. ²¹ And he began to say to them : This day is fulfilled this scripture in your ears. ²² And all gave testimony to him : and they wondered at the words of grace that proceeded from his mouth, and they said : Is not this the son of Joseph? ²³ And he said to them : Doubtless you will say to me this similitude : Physician, heal thyself : as great things as we have heard done in Capharnaum, do also here in thy own country. ²⁴ And he said : Amen I say to you, that no prophet is accepted in his own country. ²⁵ In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. ²⁶ And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. ²⁷ And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. ²⁸ And all they in the synagogue, hearing these things, were filled with anger. ²⁹ And they rose up and thrust him out of the city : and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. ³⁰ But he passing through the midst of them, went his way.



61. Mission of the twelve.

A. D. 29. Winter.

MATT. } 9. 35—10. 1;
10. 5—11. 1.

MARK 6. 7-13.

LUKE { 9. 1-6.
12. 2-9, 51-53.

35 And JESUS went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. 36 And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd. 37 Then he saith to his disciples, The harvest indeed is great, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 10, 1 And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

7 And he called the twelve; and began to send them two and two, and gave them power over unclean spirits. 8 And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse. 9 But to be shod with sandals, and that they should not put on two coats. 10 And he said to them: Whosoever you shall enter into an house, there abide till you depart from that place. 11 And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them. 12 And going forth the preached that men should do penance; 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

1 Then calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats. 4 And whatsoever house you shall enter into, abide there, and depart not from thence. 5 And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. 6 And going out they went about through the towns, preaching the gospel and healing everywhere.

* . . . MATT. 10. 5 These twelve JESUS sent: commanding them, saying: Go ye not into the way of the gentiles, and into the cities of the Samaritans enter ye not: 6 But go ye rather to the lost sheep of the house of Israel. 7 And going preach, saying: The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. 9 Do not possess gold, nor silver, nor money in your purses. 10 Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. 11 And into whatsoever city or town your shall enter, inquire who in it is worthy, and there abide till you go thence. 12 And when you come into the house, salute it, saying: Peace be to this house. 13 And if that house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you. 14 And whosoever shall not receive you, nor hear your words: going forth out of that house or city, shake off the dust from your feet. 15 Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. 17 But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. 18 And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the gentiles: 19 But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. 20 For it is not you that speak, but the Spirit of your Father that speaketh in you. 21 The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death. 22 And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved. 23 And when they shall persecute you in this city, flee into another. Amen I say to you shall not finish all the cities of Israel, till the Son of man come.

* S. Matthew saw fit to give the list of the twelve, at the beginning of a discourse on the apostleship. He grouped together in that discourse, as being intrinsically connected,

sayings that may have been spoken on different occasions. Cf. Luke 12, 21. The mission of the Apostles seems to have been short, probably not more than two weeks or so.

²⁴ The disciple is not above the master, nor the servant above his lord. ²⁵ It is enough for the disciple that he be as his master and the servant as his lord. If they have called the good-man of the house Beelzebub, how much more them of his house-hold?

(MATT.)

²⁶ Therefore fear them not. For nothing is covered that shall not be revealed; nor hid, that shall not be known. ²⁷ That which I tell you in the dark, speak ye in the light : and that which you hear in the ear, preach ye upon the house-tops. ²⁸ And fear ye not them that kill the body, and are not able to kill the soul : but rather fear him that can destroy both soul and body into hell. ²⁹ Are not two sparrows sold for a farthing : and not one of them shall fall on the ground without your Father. ³⁰ But the very hairs of your head are all numbered. ³¹ Fear not therefore : better are you than many sparrows. ³² Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. ³³ But he that shall deny me before men, I will also deny him before my Father who is in heaven.

³⁴ Do not think that I came to send peace upon earth : I came not to send peace, but the sword. ³⁵ For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. ³⁶ And a man's enemies shall be they of his own household. ³⁷ He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me. ³⁸ And he that taketh not up his cross, and followeth me, is not worthy of me. ³⁹ He that findeth his life, shall lose it : and he that shall lose his life for me, shall find it.

(MATT.)

⁴⁰ He that receiveth you, receiveth me : and he that receiveth me, receiveth him that sent me. ⁴¹ He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet : and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. ⁴² And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward. **xx.** ¹ And it came to pass : when JESUS had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

(LUKE)

12. ² For there is nothing covered, that shall not be revealed : nor hidden, that shall not be known. ³ For whatsoever things you have spoken in darkness, shall be published in the light : and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. ⁴ And I say to you, my friends : Be not afraid of them who kill the body, and after that have no more that they can do. ⁵ But I will shew you whom ye shall fear : fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. ⁶ Are not five sparrows sold for two farthings, and not one of them is forgotten before God? ⁷ Yea, the very hairs of your head are all numbered. Fear not therefore : you are of more value than many sparrows. ⁸ And I say to you, whosoever shall confess me before men, him shall the son of man also confess before the Angels of God. ⁹ But he that shall deny me before men, shall be denied before the Angels of God. ¹⁰ Think ye that I am come to give peace on earth? I tell you no, but separation. ¹¹ For there shall be from henceforth five in one house divided ; three against two, and two against three. ¹² The father *shall be divided* against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

62. Death of John the Baptist. Herod's opinion of Jesus.

MATT. 14. 1-12.

¹ At that time Herod the Tetrarch heard the fame of JESUS. ² And he said to his servants : This is John the Baptist : he is risen from the dead, and therefore mighty works show forth themselves in him. ³ For Herod had appre-

MARK. 6. 14-29.

¹⁴ And king Herod heard (for his name was made manifest), and he said : John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him. ¹⁵ And others said : It is Elias. But others

LUKE. 9. 7-9.

⁷ Now Herod the tetrarch heard of all things that were done by him ; and he was in a doubt because it was said. ⁸ By some, that John was risen from the dead : but by other some : that Elias hath appeared ; and by others, that one of

MATT. 14. 4-12.

hended John and bound him, and put him into prison, because of Herodias, his brother's wife. 4 For John said to him: It is not lawful for thee to have her. 5 And having a mind to put him to death, he feared the people: because they esteemed him as a prophet. 6 But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod. 7 Whereupon he promised with an oath, to give her whatsoever she would ask of him. 8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist. 9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12 And his disciples came and took the body, and buried it, and came and told JESUS.*

MARK 6. 16-27.

said: It is a prophet, as one of the prophets. 16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead. 17 For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. 18 For John said to Herod: It is not lawful for thee to have thy brother's wife. 19 Now Herodias laid snares for him: and was desirous to put him to death and could not. 20 For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly. 21 And when a convenient day was come, Herod made a supper for his birth-day, for the princes, and tribunes, and chief men of Galilee. 22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. 23 And he swore to her: Whatsoever thou shalt ask I will give it thee, though *it be* the half of my kingdom. 24 Who when she was gone out, raid to her mother: What shall I ask? But she said: The head of John the Baptist. 25 And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist. 26 And the king was struck sad. *Yet* because of his oath, and because of them that were with him at table, he would not displease her: 27 But

LUKE 9. 9.

the old prophets was risen again. 9 And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

* I would rather think that John was dead for some time (Matt. 14. 3, Mark 4. 17) than to admit that the arrival of the disciples of John with tidings of their Master's death was contemporaneous with the return of the

Apostles. Matt. 14. 12 should not be interpreted too strictly. Nor can I see why the greek *gênésia* should refer to coronation-day rather than birth-day.

MARK 6. 28-29.

sending an executioner, he commanded that his head should be brought in a dish. ²⁸ And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother. ²⁹ Which his disciples hearing came, and took his body; and laid it in a tomb.

3° LAST EVENTS OF THE GALILEAN MINISTRY.*

A. D. 29. March.

63. Crossing of the sea. First multiplication of loaves.

MATT. 14. 13-21.

¹³ Which when JESUS had heard, he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. ¹⁴ And he coming forth saw a great multitude, and had compassion on them, and healed their sick. ¹⁵ And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now passed: send away the multitudes, that going into

MARK. 6. 30-44.

³⁰ And the apostles coming together unto JESUS, related to him all things that they had done and taught. ³¹ And he said to them: Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat. ³² And going up into a ship, they went into a desert place apart. ³³ And they saw them going away, and many knew: and they ran flocking thither on foot from all the

LUKE. 9. 10-17. †

¹⁰ And the apostles, when they were returned, told him all they had done: and taking them he went aside into a desert place apart, which belongeth to Bethsaida. ¹¹ Which when the people knew they followed him, and he receiveth them, and spoke to them of the kingdom of God, and healed them who had need of healing. ¹² Now the day began to decline. And the twelve came and said to him: Send away the multitude,

JOHN. 6. 1-13.

¹ After these things, JESUS went over the sea of Galilee, which is that of Tiberias: ² And a great multitude followed him, because they saw the miracles which he did on them that were diseased. ³ JESUS therefore went up into a mountain, and there he sat with his disciples. ⁴ Now the Pasch, the festival day of the Jews, was near at hand. ⁵ When JESUS therefore had lifted up his eyes, and seen that a very great multitude

* "La confession de Pierre domine toute cette dernière partie des récits galiléens; les faits qui la précèdent servent à la préparer, et elle éclaire ceux qui la suivent." A. LOISY, *Les Évangiles synoptiques*, II, 59.

† Luke in the present section (62-75) omits many narratives preserved by the two other Synoptics, v.g. the peremptory dismissal of the people, the walking on the waves, the Syrophenician woman, the healing of the deaf man, the second multiplication of loaves, the blind man at Bethsaida; and he introduces the confession of S. Peter immediately after the first multiplication of loaves. "It is a desperate expedient to suppose with Reuss, that the copy of Mark which Luke knew chanced to omit these sections." (PLUMMER, S. Luke, p. 246). The omission is rather intentional. Should we suppose that Luke had a source which contained only one of the two parallel series of facts connected in Mt and Mk with the two

multiplications? Did he follow that source, in order to avoid a double relation of similar facts? Sub judice lis est. "Si la plupart des passages n'entraient pas directement dans le but de S. Luc, ne peut-on supposer qu'il a supprimé tout en bloc, ne voulant pas composer un récit de voyage pour un seul événement?... Il a pu ne rapporter que les paroles les plus encourageantes pour les Gentils." LAGRANGE, *Les sources du troisième Évangile*, Rev. Bibl. p. 23, 1896. "Jésus fait un pas de plus vers la Gentilité, il demeure désormais plus volontiers au delà du Jourdain, dans la tétrarchie de Philippe, mieux disposé en faveur de Jésus qu'Hérode son frère; il traverse encore la Galilée, mais sans y prolonger son séjour; il multiplie ses excursions vers le Nord, jusqu'aux confins de la Phénicie, où il guérit la fille d'une pauvre femme chananéenne dont la foi contraste avec l'incrédulité des enfants de Jacob." LE HIR, loc. cit. p. 24-25.

MATT. 14. 16-21.

the towns, they may buy themselves victuals. ¹⁶ But Jesus said to them. They have no need to go: give you them to eat. ¹⁷ They answered him: We have not here but five loaves and two fishes. ¹⁸ Who said to them: Bring them hither to me. ¹⁹ And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. ²⁰ And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments. ²¹ And the number of them that did eat, was five thousand men, besides women and children.

MARK 6. 34-41.

cities, and were there before them. ³⁴ And Jesus going out saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. ³⁵ And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past: ³⁶ Send them away, that going into the next villages and towns, they may buy themselves meat to eat. ³⁷ And he answering said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat. ³⁸ And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes. ³⁹ And he commanded them that they should make them all sit down by companies upon the green grass. ⁴⁰ And they sat down in ranks, by hundreds and by fifties. ⁴¹ And when he had taken the five loaves, and the two fishes: looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them:

LUKE 9. 13-17

that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place. ¹³ But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes: unless perhaps we should go and buy food for all this multitude. ¹⁴ Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company. ¹⁵ And they did so. And made them all sit down. ¹⁶ And taking the five loaves and the two fishes, he looked up to heaven, and blessed them: and he broke, and distributed to his disciples, to set before the multitude. ¹⁷ And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baskets.

JOHN 6. 6-13.

cometh to him, he said to Philip: Whence shall we buy bread that these may eat? ⁶ And this he said to try him: for he himself knew what he would do. ⁷ Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. ⁸ One of his disciples, Andrew, the brother of Simon Peter, saith to him: ⁹ There is a boy here that hath five barley loaves and two fishes: but what are these among so many? ¹⁰ Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down in number about five thousand. ¹¹ And Jesus took the loaves and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes as much as they would. ¹² And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. ¹³ They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

* "This a characteristic touch given by Mark alone, with his eye for pictorial details, but it is more important than that to us; for the grass is green in Palestine, especially in this hot Jordan valley, only at the time of the Passover. And so, here is one intimation in

the Synoptics of more than one year's ministry. And this is also the place where the fourth Gospel inserts a Passover." (E. P. GOULD, *The Gospel of S. Mark* (International Comment.) 1896, p. 118.

MARK 6. 42-44.

and the two fishes he divided among them all. ⁴² And they all did eat, and had their fill. ⁴³ And they took up the leavings, twelve full baskets of fragments, and of the fishes. ⁴⁴ And they that did eat, were five thousand men.

64. Jesus walks on the waves.

MATT. 14. 22-33.

²² And forthwith JESUS obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people. ²³ And having dismissed the multitude, he went up into a mountain alone to pray. And when it was evening, he was there alone. ²⁴ But the boat in the midst of the sea was tossed with the waves: for the wind was contrary. ²⁵ And in the fourth watch of the night, he came to them walking upon the sea. ²⁶ And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. ²⁷ And immediately JESUS spoke to them, saying: Be of good heart: It is I, fear ye not. ²⁸ And Peter making answer said: Lord, if it be thou, bid me come to thee upon the waters. ²⁹ And he said: Come. And Peter going down out of the boat, walked upon the water to come to JESUS. ³⁰ But seeing the wind strong, he was afraid: and when he began to sink, he

MARK 6. 45-52.

⁴⁵ And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida: * whilst he dismissed the people. ⁴⁶ And when he had dismissed them he went up to the mountain to pray. ⁴⁷ And when it was late, the ship was in the midst of the sea, and himself alone on the land. ⁴⁸ And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night he cometh to them walking upon the sea, and he would have passed by them. ⁴⁹ But they seeing him walking upon the sea, thought it was an apparition, and they cried out. ⁵⁰ For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not. ⁵¹ And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves: ⁵² For they understood not concerning

JOHN 6. 14-21.

¹⁴ Now those men, when they had seen what a miracle JESUS had done, said: This is of a truth the prophet that is to come into the world. ¹⁵ JESUS therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone. ¹⁶ And when evening was come, his disciples went down to the sea. ¹⁷ And when they had gone up into a ship, they went over the sea to Capernaum: and it was now dark, and JESUS was not come unto them. ¹⁸ And the sea arose by reason of a great wind that blew. ¹⁹ When they had rowed therefore about five and twenty or thirty furlongs, they see JESUS walking upon the sea, and drawing nigh to the ship, and they were afraid. ²⁰ But he saith to them: It is I: be not afraid. ²¹ They were willing therefore to take him into the ship: and presently the ship was at the land, to which they were going.

* From the comparison with Luke 9, 10, many interpreters have been led to admit that they were two Bethsайдas on the lakeside—one on the western shore (Mark 6, 45); the other at the northwestern end of the lake: Bethsaida-Julias (Luke). The geographers do not agree. The majority perhaps admit two Bethsайдas; but before the 16th century only one was known. We prefer this opinion of the ancient Christian tradition.—

since the Gospel does not require this distinction. It is shared also by the latest discoverers: G. A. SMITH, v. g. "There was only one Bethsaida, called 'of Galilee,' though it lay east of Jordan, for the name of the province extended right round the lake." *Illustrated Bible Treasury*, 1806, p. 237. Cf. VIGOUROUX. *Diction. de la Bible*. LOISY. *Evangelies Synoptiques*, 1896, p. 71.

MATT. 14. 31. 33.

cried out, saying: Lord, save me. ³¹ And immediately JESUS stretching forth his hand took hold of him and said to him: O thou of little faith, why didst thou doubt? ³² And when they were come up into the boat, the wind ceased. ³³ And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.

MARK 6. 52.

the loaves; for their heart was blinded.

65. Cures at Gennesaret.

MATT. 14. 34-36.

³⁴ And having passed the water, they came into the country of Genesar. ³⁵ And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased. ³⁶ And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

MARK 6. 53-56.

⁵³ And when they had passed over, they came into the land of Genesareth, and set to the shore. ⁵⁴ And when they were gone out of the ship, immediately they knew him: ⁵⁵ and running through that whole country, they began to carry about in beds those that were sick, where they heard he was. ⁵⁶ And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

66. The bread of life.

JOHN 6. 22-72.—7. 1.

²² The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that JESUS had not entered into the ship with his disciples but that his disciples were gone away alone. ²³ But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. ²⁴ When therefore the multitude saw that JESUS was not there, nor his disciples, they took shipping, and came to Capharnaum seeking for JESUS. ²⁵ And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither? ²⁶ JESUS answered them and said: Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. ²⁷ Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the son of man will give you. For him hath God, the Father, sealed. ²⁸ They said therefore unto him: What shall we do that we may work the works of God? ²⁹ JESUS answered, and said to them: This is the work of God, that you believe in him whom he hath sent. ³⁰ They said therefore to him: What sign therefore dost thou shew that we may see, and may believe thee? what dost thou work? ³¹ Our fathers did eat manna in the desert as it is written, *He gave them bread from heaven to eat.* ³² Then JESUS said to them: Amen, amen, I say to you: Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. ³³ For the bread of God is that which cometh down from heaven, and giveth life to the world. ³⁴ They said therefore unto him: Lord, give us always this bread. ³⁵ And JESUS said to them: I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me, shall never thirst. ³⁶ But I said unto you, that you also have seen me, and you believe not. ³⁷ All that the Father giveth me shall come to me; and him that cometh to me, I will not cast out. ³⁸ Because I came down from heaven, not to do my own will, but the will of him that sent me. ³⁹ Now this is the will of the Father who sent me; that of all that he hath given me, I should lose nothing, but should raise it up again in the

last day. 40 And this is the will of my Father that sent me; that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day. 41 The Jews therefore murmured at him, because he had said, I am the living bread which came down from heaven. 42 And they said: Is not this JESUS the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven? 43 JESUS therefore answered and said to them: Murmur not among yourselves. 44 No man can come to me, except the Father, who hath sent me, draw him, and I will raise him up in the last day. 45 It is written in the prophets: *And they shall all be taught of God.* Every one that hath heard of the Father and hath learned, cometh to me. 46 Not that any man hath seen the Father, but he who is of God, he hath seen the Father. 47 Amen, amen, I say unto you: He that believeth in me, hath everlasting life. 48 I am the bread of life. 49 Your fathers did eat manna in the desert, and are dead. 50 This is the bread which cometh down from heaven: that if any man eat of it, he may not die. 51 I am the living bread, which came down from heaven. 52 If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world. 53 The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? 54 Then JESUS said to them: Amen, amen, I say unto you: Except you eat the flesh of the son of man, and drink his blood, you shall not have life in you. 55 He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. 56 For my flesh is meat indeed: and my blood is drink indeed: 57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. 58 As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me. 59 This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever. 60 These things he said teaching in the synagogue, * in Capharnaum. 61 Many therefore of his disciples hearing it, said: This saying is hard, and who can hear it? 62 But JESUS knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you? 63 If then you shall see the son of man ascend up where he was before? 64 It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. 65 But there are some of you that believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray him. 66 And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father. 67 After this many of his disciples went back: and walked no more with him. 68 Then JESUS said to the twelve: Will you also go away? † 69 And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life. 70 And we have believed and have known that thou art the Christ the Son of God. 71 JESUS answered them: Have not I chosen you twelve; and one of you is a devil? 72 Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve. 7. † After these things JESUS walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. ‡



* The apparently trivial notice, that (at least) the concluding part of the Discourses, . . . was spoken by Christ "in the Synagogue" enables EDERSHEIM (*Life of Jesus*, II, 4) to fix the exact succession of events, in the following manner: The Discourse in the Synagogue must have been on the Jewish Sabbath. Then, the miraculous feeding of the multitude took place on Thursday evening, the walking of Christ on the sea in the

night of Thursday to Friday; and the passage of the people to Capharnaum in search of Jesus, with all that followed (John 6 22-24) on Friday.

† Many would identify this confession with the one related §. 74.

‡ This brief remark covers six or seven months (March-October) in the narrative of St John.

C) THIRD YEAR OF OUR LORD'S MINISTRY.

Passover A. D. 29. — Passover A. D. 30.

67. Pharisaic ablutions and formalism.

MATT. 15. 1-20.

¹ Then came to him from Jerusalem scribes and Pharisees, saying : ² Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. ³ But he answering, said to them : Why do you also transgress the commandment of God for your tradition? For God said : ⁴ *Honour thy father and mother :* and : *He that shall curse father or mother, let him die the death.* ⁵ But you say : Whosoever shall say to father or mother : The gift whatsoever proceedeth from me, shall profit thee, — ⁶ and he shall not honour his father or his mother : and you have made void the commandment of God for your tradition. ⁷ Hypocrites, well hath Isaiah prophesied of you, saying : ⁸ *This people honoureth me with their lips : but their heart is far from me.* ⁹ *And in vain do they worship me, teaching doctrines and commandments of men.*

¹⁰ And having called together the multitudes unto him, he said to them : Hear ye and understand. ¹¹ Not that which goeth into the mouth, defileth a man : but what cometh out of the mouth, this defileth a man.

¹² Then came his disciples, and said to him : Dost thou know that the Pharisees, when they heard this word, were scandalized? ¹³ But he answering said : Every plant which my heavenly Father hath not planted, shall be rooted out. ¹⁴ Let

MARK 7. 1-23.

¹ And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem. ² And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. ³ For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients : ⁴ and when they come from the market, unless they be washed, they eat not : and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brassen vessels and of beds. ⁵ And the Pharisees and scribes asked him : Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands? ⁶ But he answering, said to them : Well did Isaiah prophesy of you hypocrites, as it is written : *This people honoureth me with their lips, but their heart is far from me.* ⁷ *And in vain do they worship me, teaching doctrines and precepts of men.* ⁸ For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups : and many other things you do like to these. ⁹ And he said to them : Well do you make void the commandment of God, that you may keep your own tradition. ¹⁰ For Moses said : *Honour thy father and thy mother ; and He that shall curse father or mother, dying let him die.* ¹¹ But you say : If a man shall say to his father or mother : Corban (which is a gift) whatsoever is from me, shall profit thee, ¹² and farther you suffer him not to do anything for his father or mother, — ¹³ making void the word of God by your own tradition, which you have given forth. And many other such like things you do.

¹⁴ And calling again the multitude unto him, he said to them : Hear ye me all and understand. ¹⁵ There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man. ¹⁶ If any man have ears to hear, let him hear.

¹⁷ And when he was come into the house from the multitude, his disciples asked him the parable. ¹⁸ And he saith to them : So are you also without knowledge? understand you not that everything from without, entering into a man

MATT. 15. 15-20.

them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. ¹⁵ And Peter answering said to him: Expound to us this parable. ¹⁶ But he said: Are you also ye without understanding? ¹⁷ Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? ¹⁸ But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. ¹⁹ For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. ²⁰ These are the things that defile a man. But to eat wit hunwashed hands doth not defile a man.

MARK 7. 19-23.

cannot defile him, ¹⁹ because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats? ²⁰ But he said that the things which come out from a man, they defile a man. ²¹ For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, ²² thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. ²³ All these evil things come from within, and defile a man.

68. Healing of the daughter of the Syrophenician woman.

MATT. 15. 21-28.

²¹ And JESUS went from thence, and retired into the coasts of Tyre and Sidon. ²² And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil. ²³ Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us: ²⁴ And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. ²⁵ But she came and adored him, saying: Lord, help me. ²⁶ Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. ²⁷ But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters. ²⁸ Then JESUS answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

MARK 7. 24-30.

²⁴ And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid. ²⁵ For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in, and fell down at his feet. ²⁶ For the woman was a gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter. ²⁷ Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs. ²⁸ But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children. ²⁹ And he said to her: For this saying go thy way, the devil is gone out of thy daughter. ³⁰ And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

69. Healing of the deaf and dumb man.

MATT. 15. 29-31.

²⁹ And when JESUS had passed away from thence, he came nigh the sea of Galilee: and going up into a mountain, he sat there. ³⁰ And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them: ³¹ So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

MARK 7. 31-37.

³¹ And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. ³² And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. ³³ And taking him from the multitude apart, he put his fingers into his ears, and spitting he touched his tongue; ³⁴ and looking up to heaven, he groaned, and said to him: Ephpheta, which is: Be thou opened. ³⁵ And immediately his ears were opened, and the string of his tongue

MARK 7. 36-37.

was loosed, and he spoke right. ³⁶ and he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. ³⁷ And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

70. Second multiplication of loaves.*

MATT. 15. 32-39.

³² And JESUS called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat: and I will not send them away fasting, lest they faint in the way. ³³ And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great multitude? ³⁴ And JESUS said to them: How many loaves have you? But they said: Seven, and a few little fishes. ³⁵ And he commanded the multitude to sit down upon the ground. ³⁶ And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people. ³⁷ And they did all eat, and had their fill. And they took up, seven baskets full, of what remained of the fragments. ³⁸ And they that did eat, where four thousand men, besides children and women. ³⁹ And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

MARK 8. 1-10.

¹ In those days again when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them: ² I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. ³ And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. ⁴ And his disciples answered him: From whence can any one fill them here with bread in the wilderness? ⁵ And he asked them: How many loaves have ye? Who said: Seven. ⁶ And taking the seven loaves, giving thanks he broke, and gave to his disciples for to set before them, and they set them before the people. ⁷ And they had a few little fishes; and he blessed them, and commanded them to be set before them. ⁸ And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. ⁹ And they that had eaten were about four thousand: and he sent them away. ¹⁰ And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

71. Pharisees seek a sign.

MATT. 16. 1-4.

¹ And there came to him the Pharisees and Sadducees tempting: and they asked him to show them a sign from heaven. ² But he answered and said to them: When it is evening, you say: It will be fair weather, for the sky is red. ³ And in the morning: To-day *there will be* a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times? ⁴ A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them and went away.

MARK 8. 11-13.

¹¹ And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him. ¹² And sighing deeply in spirit, he saith, Why doth this generation ask a sign? Amen I say to you, If a sign shall be given to this generation. ¹³ And leaving them, he went up again into the ship, and passed to the other side of the water.

* Could it be that the Evangelists created a second miracle out of certain minor variations in telling the story of the first, and does the similarity of the two accounts point

72. Warning against the leaven of the Pharisees.

MATT. 16. 5-12.

5 And when his disciples were come over the water, they had forgotten to take bread. 6 Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees. 7 But they thought within themselves, saying: Because we have taken no bread. 8 And JESUS knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? 9 Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? 10 Nor the seven loaves, among four thousand men, and how many baskets you took up? 11 Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? 12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrines of the Pharisees and Sadducees.

MARK 8. 14-21.

14 And they forgot to take bread: and they had but one loaf with them in the ship. 15 And he charged them saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying: Because we have no bread. 17 Which JESUS knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded? 18 Having eyes see you not? and having ears hear you not? neither do you remember. 19 When I broke the five loaves among five thousand; how many baskets full of fragments took you up? They say to him: Twelve. 20 When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him: Seven. 21 And he said to them: How do you not yet understand?

73. Healing of a blind man at Bethsaïda.

MARK 8. 22-26.

22 And they came to Bethsaïda; and they bring to him a blind man, and they besought him that he would touch him. 23 And taking the blind man by the hand he led him out of the town: and spitting upon his eyes, laying his hands on him, he asked him if he saw anything. 24 And looking up, he said: I see men as it were trees, walking. 25 After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. 26 And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

74. Peter's confession. * The rock of the Church.

MATT. 16. 13-19.

13 And JESUS came into the quarters of Cæsarea

MARK 8. 27-29.

27 And JESUS went out, and his disciples, into the

LUKE 9. 18-20.

18 And it came to pass; as he was alone praying,

to their identity? There is no serious objection against the repetition of this miracle; the evangelists relate two (Cf. Matt. x. 9 10): and many details go to prove the distinction. "Et occurrunt quidem multa quæ nova sunt... Fæno superior turba substernitur; hæc accumbit in terra. Illic quinque panes, hic septem offeruntur: illic duo pisces, hic indefinitus, sub paucitatis tamen significatione numerus est. Illic quinque millia viro- rum, hic quatuor; hic duodecim copini, illic septem sportæ repletæ" (S. HILARIUS ed. Benedictin. p. 687). As to the attitude of the apostles who seem not to remember the first miracle, S. CHRYSOSTOM remarks "Their state of mind was yet rather imperfect." On Matt. 11. 717. (Library of Fathers Oxford.)

* The disciples had gradually come to the firm conviction that Jesus was the Messiah;

and the confession of S. Peter expresses this result of their training. Now, the Master will gradually prepare their minds for a new lesson: His coming Passion and Death. This Law that the Son of Man must suffer will be the object of all the discourses until the Last Supper. V. GIGOT. *Outlines of the Life of Our Lord*, ch. 23. Conditions of mind of our Lord's disciples. BRUCE, *The training of the Twelve*. Mark and Luke intend to point out this progress. — But, "much more significant is the confession of Peter in S. Matthew, since it is, above all, the occasion that Jesus takes to lay the foundation of the essential constitution of His Church, in selecting him who is to be her head and in solemnly proclaiming the prerogatives that this quality ought to confer on him. LOISY. *Evang. Synopt.* 11, 120.

MATT. 16. 14-19.

Philippi : and he asked his disciples, saying : Whom do men say that the son of man is? ¹⁴ But they said : Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. ¹⁵ JESUS saith to them : But whom do you say that I am? ¹⁶ Simon Peter answered and said : Thou art Christ the Son of the living God. ¹⁷ And JESUS answering, said to him : Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed it to thee, but my Father who is in heaven. ¹⁸ And I say to thee : That thou art Peter ; and upon this rock I will build my church, and the gates of hell shall not prevail against it. ¹⁹ And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

MARK 8. 28-29.

towns of Cæsarea-Philippi; and in the way he asked his disciples, saying to them : Whom do men say that I am? ²⁸ Who answered him saying : John the Baptist; but some Elias, and others as one of the prophets. ²⁹ Then he saith to them : But whom do you say that I am? Peter answering said to him : Thou art the Christ.

LUKE 9. 19-20.

his disciples also were with him : and he asked them, saying : Whom do the people say that I am? ¹⁹ But they answered, and said : John the Baptist; but some say Elias; and others say that one of the former prophets is risen again. ²⁰ And he said to them : But whom do you say that I am? Simon Peter answering, said : The Christ of God.

75. First prediction of the Passion. Self sacrifice taught.

MATT. 16. 20-28.

²⁰ Then he commanded his disciples, that they should tell no one that he was JESUS the CHRIST. ²¹ From that time JESUS began to show to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. ²² And Peter taking him, began to rebuke him, saying : Lord, be it far from thee, this shall not be unto thee. ²³ Who turning said to Peter : Go behind me, satan, thou art a scandal unto me : because thou savourest not the things that are of God, but the things that are of men.

²⁴ Then JESUS said to his disciples : If any man

MARK 8. 30-39.

³⁰ And he strictly charged them that they should not tell any man of him. ³¹ And he began to teach them, that the son of man must suffer many things, and be rejected by the ancients and by the high-priests, and the scribes, and be killed : and after three days rise again. ³² And he spoke the word openly. And Peter taking him, began to rebuke him. ³³ Who turning about and seeing his disciples, threatened Peter, saying : Go behind me, satan, because thou savourest not the things that are of God, but that are of men.

³⁴ And calling the multitude together with his dis-

LUKE 9. 21-27.

²¹ But he strictly charging them commanded they should tell this to no man, ²² saying : The Son of Man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

²³ And he said to all : If any man will come after

MATT. 16. 25-28.

will come after me, let him deny himself, and take up his cross, and follow me. ²⁵ For he that will save his life shall lose it: and he that shall lose his life for my sake, shall find it. ²⁶ For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? ²⁷ For the son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. ²⁸ Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the son of man coming in his kingdom.

MARK 8. 35-39.

ciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me. ³⁵ For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake and the gospel shall save it. ³⁶ For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? ³⁷ Or what shall a man give in exchange for his soul? ³⁸ For he that shall be ashamed of me, and of my words in this adulterous and sinful generation: the son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels. ³⁹ And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

LUKE 9. 24-27.

me, let him deny himself and take up his cross daily, and follow me. ²⁴ For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it. ²⁵ For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself? ²⁶ For he that shall be ashamed of me and of my words, of him the son of man shall be ashamed when he shall come in his majesty, and that of his Father, and of the holy angels. ²⁷ But I tell you of a truth: There are some standing here that shall not taste death, till they see the kingdom of God.

76. The Transfiguration.*

MATT. 17. 1-13.

¹ And after six days JESUS taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart; ² and he was transfigured before them. †

MARK 9. 1-12.

¹ And after six days JESUS taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them. ² And

LUKE 9. 28-36.

²⁸ And it came to pass about eight days after these words, that he took Peter and James and John, and went up into a mountain to pray. ²⁹ And whilst he prayed, the shape

* The general observance of the feast of Transfiguration in the West was due to a bull of Pope Calixtus in 1457. It was held on the 6th of August. This day was selected not as the date of the event, but for symbolical reasons. The Transfiguration showing forth the new life, the Eucharist on that day, it was said, ought to be celebrated with new wine and hence the feast was put as early as the grapes were ripe. ANDREWS, p. 359. Dubitatively LE HIR says: "The church celebrates the feast of the Transfiguration on the 6th of August. It seems likely that it happened about this time since the recital of the ministry in Galilee is brought to a termination soon afterwards in the three Synoptics. (*Résumé chronol. de la vie du Sauveur*, p. 26).

On the other hand, BADHAM calls our attention to S. Peter's remark at the Transfiguration, "Let us build here three tabernacles". "The remark" he says is meaningless unless we suppose that a celebration of the feast [of the Tabernacles] was at hand. And it is

noteworthy that S. Peter made this remark just after his great confession — "six days after" — for in the fourth gospel his confession just precedes Christ's journey to the Feast (*October*). (*The formation of the Gospels*, London 1892, p. 100). Cf. §. 66 note 2. But the confession as related in the fourth Gospel took place in March: and S. Peter's remark could be explained differently. In the Greek Church this feast is called the Tabor feast *To Thabórion*. For, a tradition, which is first mentioned by S. CYRIL OF JERUSALEM (*Catech.* XII, 16) places the scene of the Transfiguration on Tabor. Recently, however travellers and Biblical writers generally reject this tradition, saying it was probably in the vicinity of Cæsarea Philippi, and so belonged to the Hermon range. Cf. FILLION. *S. Matt.* p. 334, ff.

† "In Transfiguratione, illud principaliter agebatur, ut de cordibus discipulorum scandalum crucis tolleretur." (LEO THE GREAT, *Serm.* XLIX., MIGNE, LIV. 310). Cf. §74 note.

MATT. 17. 3-13.

And his face did shine as the sun : and his garments became white as snow. 3 And behold there appeared to them Moses and Elias talking with him. 4 And Peter answering, said to JESUS : Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. 5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying : This is my beloved Son, in whom I am well pleased : hear ye him. 6 And the disciples hearing, fell upon their face, and were very much afraid. 7 And JESUS came and touched them : and said to them : Arise, and fear not. 8 And they lifting up their eyes, saw no one, but only JESUS. 9 And as they came down from the mountain, JESUS charged them, saying : Tell the vision to no man, till the son of man be risen from the dead. 10 And his disciples asked him, saying : Why then do the Scribes say that Elias must come first? 11 But he answering, said to them : Elias indeed shall come, and restore all things. 12 But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the son of man shall suffer from them. 13 Then the disciples understood, that he had spoken to them of John the Baptist.

MARK 9. 3-12.

his garments became shining and exceeding white as snow, so as no fuller upon earth can make white. 3 And there appeared to them Elias with Moses; and they were talking with JESUS. 4 And Peter answering, said to JESUS : Rabbi, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. 5 For he know not what he said; for they were struck with fear : 6 And there was a cloud overshadowing them, and a voice came out of the cloud, saying : This is my most beloved Son : hear ye him. 7 And immediately looking about, they saw no man any more but JESUS only with them. 8 And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the son of man shall be risen again from the dead. 9 And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead. 10 And they asked him, saying : Why then do the Pharisees and scribes say that Elias must come first? 11 Who answering said to them : Elias when he shall come first, shall restore all things, and as it is written of the son of man, that he must suffer many things and be despised. 12 But I say to you, that Elias also is come (and they have done to him whatsoever they would) as it is written of him.

LUKE 9. 30-36.

of his countenance was altered : and his raiment became white and glittering. 30 And behold two men were talking with him. And they were Moses and Elias, 31 Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem. 32 But Peter and they that were with him, were heavy with sleep. And waking, they saw his glory, and the two men that stood with him. 33 And it came to pass that as they were departing from him, Peter saith to JESUS : Master, it is good for us to be here : and let us make three tabernacles, one for thee, and one for Moses, and one for Elias : not knowing what he said. 34 And as he spoke these things there came a cloud, and overshadowed them : and they were afraid, when they entered into the cloud. 35 And a voice came out of the cloud, saying : This is my beloved Son, hear him. 36 And whilst the voice was uttered, JESUS was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

77. Healing of the epileptic youth.

MATT. 17. 14-20.

14 And when he was come to the multitude, there came to him a man falling down on his knees before him, saying : Lord, have pity on my son, for he is a lunatic, and suffer-

MARK 9. 13-28.

13 And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them. 14 And presently all the people seeing JESUS, was astonished and struck

LUKE 9. 37-44a.

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude. 38 And behold a man among the crowd cried out, saying :

MATT. 17. 15-20.

eth much : for he falleth often into the fire, and often into the water. ¹⁵ And I brought him to thy disciples, and they could not cure him. ¹⁶ Then JESUS answered and said : O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. ¹⁷ And JESUS rebuked him, and the devil went out of him, and the child was cured from that hour. ¹⁸ Then came the disciples to JESUS secretly, and said : Why could not we cast him out? ¹⁹ JESUS said to them : Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain, Remove from hence hither, and it shall remove : and nothing shall be impossible to you. ²⁰ But this kind is not cast out but by prayer and fasting.

MARK 9. 15-27.

with fear : and running to him, they saluted him. ¹⁵ And he asked them, What do you question about among you? ¹⁶ And one of the multitude answering, said : Master, I have brought my son to thee having a dumb spirit, ¹⁷ Who, whosoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away : and I spoke to thy disciples to cast him out, and they could not. ¹⁸ Who answering them, said : O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me. ¹⁹ And they brought him. And when he had seen him, immediately the spirit troubled him ; and being thrown down upon the ground, he rolled about foaming. ²⁰ And he asked his father : How long time is it since this hath happened unto him? But he said : From his infancy : ²¹ And oftentimes hath he cast him into the fire and into waters, to destroy him. But if thou canst do anything, help us, having compassion on us. ²² And JESUS saith to him : If thou canst believe, all things are possible to him that believeth. ²³ And immediately the father of the boy crying out, with tears said : I do believe, Lord ; help my unbelief. ²⁴ And when JESUS saw the multitude running together, he threatened the unclean spirit, saying to him : Deaf and dumb spirit, I command thee, go out of him : and enter not any more into him. ²⁵ And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said : He is dead. ²⁶ But JESUS taking him by the hand, lifted him up ; and he arose. ²⁷ And when he was come into the house, his disciples secretly asked him : Why

LUKE. 9. 39-44.

Master, I beseech thee, look upon my son, because he is my only one. ³⁹ And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him so that he foameth, and bruising him he hardly departeth from him. ⁴⁰ And I desired thy disciples to cast him out, and they could not. ⁴¹ And JESUS answering said : O faithless and perverse generation, how long shall I be with you and suffer you? Bring hither thy son. ⁴² And as he was coming to him, the devil threw him down and tore him. ⁴³ And JESUS rebuked the unclean spirit, and cured the boy, and restored him to his father. ⁴⁴ And all were astonished at the mighty power of God.

MARK 9. 28.

could not we cast him out?
²⁸And he said to them: This
 kind can go out by nothing
 but by prayer and fasting.

78. Jesus foretells his death and resurrection.

MATT. 17. 21-22.

²¹ And when they abode together in Galilee, JESUS said to them: The Son of Man shall be betrayed into the hands of men: ²² And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.

MARK 9. 29-31.

²⁹ And departing from thence they passed through Galilee, * and he would not that any man should know it. ³⁰ And he taught his disciples and said to them: The son of man shall be betrayed into the hands of men, and they shall kill him, and after that he is killed he shall rise again the third day. ³¹ But they understood not the word: and they were afraid to ask him.

LUKE. 9. 44^b-45.

^{44b} But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass that the son of man shall be delivered into the hands of men. ⁴⁵ But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

79. Tribute money miraculously provided.†

MATT. 17. 23-26.

²³ And when they were come to Capharnaum, they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma? ²⁴ He said: Yes. And when he was come into the house, JESUS prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? ²⁵ And he said: Of strangers. JESUS said to him: Then the children are free. ²⁶ But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

80. Discourses.

1^o Rilvalry among the disciples. True greatness.

MATT. 18. 1-5.

¹ At that hour the disciples came to JESUS, saying: Who, thinkest thou, is the greater in the king-

MARK 9. 32-36.

³² And they came to Capharnaum. And when they were in the house, he asked them: What did you

LUKE 9. 46-48.

⁴⁶ And there entered a thought into them, which of them should be greater. ⁴⁷ But JESUS seeing the

* Ingenious indeed but not forcible enough seems to me the identification of this journey with that described in John 7. (Cf. § 81), even though we notice a similarity between Matt. 17. 21 "When they abode together in Galilee" and John 7. 9 "He abode in Galilee" after the feast had begun. Cf. BADHAM, op. cit. p. 100.

AZIBERT claims the identification, basing his argument upon the similarity between John 7. 9. and Mark. 9. 29. "même point de départ, la maison de Capharnaüm; même pays parcouru, la Galilée: même manière de voyager, incognito et comme en cachette" (*Etude hist. sur les 8 derniers mois de la Vie de N. S.* 1895. p. 36.) Then, maintaining that

the tribute-money (§ 79) was always paid in February, he assigns all the events and discourses related by the synoptists, (from § 78) to a period following the Dedication (December): probably Feb-April; two months before the Passion. Cf. his *Synopsis*, 1897.

† According to the Rabbins, this temple tax was due between the 15th and 25th Adar. This would be about the time of the Passover. GESWELL, however, maintains upon rabbinic authority that it was paid at each of the 3 great feasts. We cannot determine at what period of the year this demand of the tax-gatherer was made. If legally due at the Passover... still it may not have actually been demanded till a later period. ANDREWS, 363.

MATT. 17. 2-5.

dom of heaven? ² And Jesus calling unto him a little child, set him in the midst of them, ³ and said : Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. ⁴ Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. ⁵ And he that shall receive one such little child in my name, receiveth me.

MARK 9. 33-36.

treat of in the way? ³³ But they held their peace, for in the way they had disputed among themselves which of them should be the greatest. ³⁴ And sitting down, he called the twelve, and saith to them : If any man desire to be first, he shall be the last of all, and the minister of all. ³⁵ And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them : ³⁶ Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me.

LUKE 9. 48.

thoughts of their heart, took a child and set him by him. ⁴⁸ And said to them : Whosoever shall receive this child in my name, receiveth me : and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

2° Exclusiveness condemned.

MARK 9. 37-40.

³⁷ John answered him, saying : Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him. ³⁸ But Jesus said : Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me. ³⁹ For he that is not against you, is for you. ⁴⁰ For whosoever shall give you to drink a cup of water in my name, because you belong to Christ : Amen I say to you, he shall not lose his reward.

LUKE 9. 49-50.

⁴⁹ And John answering, said : Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us. ⁵⁰ And Jesus said to him : Forbid him not : for he that is not against you, is for you.

3° Scandals.

MATT. 18. 6-9.

⁶ But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. ⁷ Wo to the world because of scandals. For it must needs be that scandals come : but nevertheless wo to that man by whom the scandal cometh. ⁸ And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life, maimed or lame, than having two hands or two feet, to be cast into everlasting fire. ⁹ And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

MARK 9. 41-49.

⁴¹ And whosoever shall scandalize one of these little ones that believe in me : it were better for him that a millstone were hanged about his neck, and he were cast into the sea. ⁴² And if thy hand scandalize thee, cut it off : it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire : ⁴³ where their worm dieth not, and the fire is not extinguished. ⁴⁴ And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire : ⁴⁵ where their worm dieth not, and the fire is not extinguished. ⁴⁶ And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire : ⁴⁷ where their worm dieth not, and the fire is not extinguished. ⁴⁸ For every

MARK 9. 49.

one shall be salted with fire : and every victim shall be salted with salt. 49 Salt is good. But if the salt become unsavoury; wherewith will you season it? Have salt in you, and have peace among you.

4° Value of a soul.

MATT. 18. 10-14.

¹⁰ See that you despise not one of these little ones : for I say to you, that their Angels in heaven always see the face of my Father who is in heaven. ¹¹ For the son of man is come to save that which was lost. ¹² What think you? If a man have an hundred sheep, and one of them should go astray : doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? ¹³ And if it so be that he find it : Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. ¹⁴ Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

5° Forgiveness : the very spirit of the kingdom of God.

MATT. 18. 15-35.

¹⁵ But if thy brother shall offend against thee, go, and rebuke him between thee and him alone: If he shall hear thee, thou shalt gain thy brother. ¹⁶ And if he will not hear thee, take with thee one or two more : that in the mouth of two or three witnesses every word may stand. ¹⁷ And if he will not hear them : tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. ¹⁸ Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven : and whatsoever you shall loose upon earth shall be loosed also in heaven. ¹⁹ Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. ²⁰ For where there are two or three gathered together in my name, there am I in the midst of them.

²¹ Then came Peter unto him and said : Lord, how often shall my brother offend against me, and I forgive him? till seven times? ²² JESUS saith to him : I say not to thee, till seven times ; but till seventy times seven times.

²³ Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. ²⁴ And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. ²⁵ And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. ²⁶ But that servant falling down, besought him, saying : Have patience with me, and I will pay thee all. ²⁷ And the lord of that servant being moved with pity, let him go and forgave him the debt. ²⁸ But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence : and laying hold of him, he throttled him, saying : Pay what thou owest. ²⁹ And his fellow-servant, falling down, besought him, saying : Have patience with me, and I will pay thee all. ³⁰ And he would not : but went and cast him into prison, till he paid the debt. ³¹ Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. ³² Then his lord called him : and said to him : Thou wicked servant, I forgave thee all the debt, because thou besoughtest me : ³³ Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? ³⁴ And his lord being angry, delivered him to the torturers until he paid all the debt. ³⁵ So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.



4^o JOURNEYS TO JERUSALEM AND MINISTRY IN JUDEA.

81. Jesus at the feast of the Tabernacles.

October 11th — 18th, A. D. 29.

JOHN 7. 2-10.

² Now the Jews' feast of tabernacles was at hand. ³ And his brethren said to him : Pass from hence and go in to Judea : that thy disciples also may see thy works which thou dost. ⁴ For there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. ⁵ For neither did his brethren believe in him. ⁶ Then Jesus said to them : My time is not yet come ; but your time is always ready. ⁷ The world cannot hate you ; but me it hateth : because I give testimony of it, that the works thereof are evil. ⁸ Go you up to this festival day, but I go not up to this festival day* : because my time is not accomplished. ⁹ When he had said these things, he himself staid in Galilee. † ¹⁰ But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret. ‡

82. Inquiry among the people concerning Jesus.

JOHN 7. 11-13.

¹¹ The Jews therefore sought him on the festival day, and said : Where is he ? ¹² And there was much murmuring among the multitude concerning him. For some said : He is a good man. And others said : No, but he seduceth the people. ¹³ Yet no man spoke openly of him, for fear of the Jews.

83. He teaches in the Temple.

JOHN 7. 14-31.

¹⁴ Now about the midst of the feast, JESUS went up into the temple, and taught. ¹⁵ And the Jews wondered, saying : How doth this man know letters, having never learned ? ¹⁶ Jesus answered them and said : My doctrine is not mine, but his that sent me. ¹⁷ If any man will do the will of him : he shall know of the doctrine, whether it be of God, or whether I speak of myself. ¹⁸ He that speaketh of himself, seeketh his own glory ; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. ¹⁹ Did not Moses give you the law, and yet none of you keepeth

* i. e. "I am not at present going up."

† Cf. 78.

‡ Is the final departure spoken of by the Synoptists § 92 to be identified with the journey to the Feast of the Tabernacles? Many affirm it. DIDON. v.g. (*Jesus-Christ* II. Append. N.) "To prove a difference we are compelled to admit that after His journey to keep the Feast of the Tabernacles, Jesus returned into Galilee. Now such return is not mentioned. If He had returned, John would have said so." This may be a gratuitous affirmation. Another explanation is suggested by NEANDER: "Cannot John's statement that Jesus went up to the feast not openly, but, as it were, in secret (7. 10) be explained by supposing that he did not take the usual caravan road, but an unusual route through Samaria. May not his late arrival at Jerusalem, in the middle of the feast be explained on the ground that he intentionally took the larger route? Admitting this, it will be easy (as Wieseler does) to reconcile John's account with Luke." (*The life of J. C.* 1847, p. 332) With Luke

17. 11 perhaps ; but not with Luke 9. 51 and 13. 22. Better, FARRAR: "In accordance with the main purpose of his Gospel, which was to narrate that work of the Christ in Judea, and especially in Jerusalem, which the Synoptists had omitted he says nothing of an intermediate... visit to Galilee... And yet that *Jesus must have returned to Galilee* is clear, not only from the other Evangelists, but also from the nature of the case and from certain incidental facts in the narrative of S. John himself, 10. 25, 40. These words 10. 22 "*It was the Dedication at Jerusalem*" are perhaps added for the very reason that the Dedication might be kept elsewhere." (*The life of Christ*, p. 423.)

"Nor is it internally probable that Christ would have remained in the city after a feast, at a time when his labours must have suffered so many hinderances from the persecutions of the Pharisees." NEANDER, p. 332. Cf. AZIBERT p. 15-17, 48. But there is a blank which we cannot fill. We do not know what He did in Galilee, nor whether he went to Jerusalem only once.

the law? ²⁰ Why seek you to kill me? The multitude answered and said : Thou hast a devil ; who seeketh to kill thee? ²¹ JESUS answered and said to them : One work I have done ; and you all wonder : ²² Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers;) and on the sabbath-day you circumcise a man. ²³ If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath-day? ²⁴ Judge not according to the appearance, but judge just judgment.

²⁵ Some therefore of Jerusalem said : Is not this he whom they seek to kill? ²⁶ And behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the CHRIST? ²⁷ But we know this man whence he is : but when the CHRIST cometh, no man knoweth whence he is. ²⁸ JESUS therefore cried out in the temple, teaching and saying : You both know me, and you know whence I am, and I am not come of myself; but he that sent me is true, whom you know not. ²⁹ I know him, because I am from him, and he hath sent me. ³⁰ They sought therefore to apprehend him : and no man laid hands on him, because his hour was not yet come. ³¹ But of the people many believed in him, and said : When the CHRIST cometh, shall he do more miracles than these which this man doth?

84. Attempt to apprehend Him.

JOHN 7. 32-53.

³² The Pharisees heard the people murmuring these things concerning him : and the rulers and Pharisees sent ministers to apprehend him. ³³ JESUS therefore said to them : Yet a little while I am with you : and *then* I go to him that sent me. ³⁴ You shall seek me, and shall not find me : and where I am, *thither* you cannot come. ³⁵ The Jews therefore said among themselves : Whither will he go, that we shall not find him? will he go unto the dispersed among the gentiles, and teach the gentiles? ³⁶ What is this saying that he hath said : You shall seek me, and shall not find me; and where I am, you cannot come?

³⁷ And on the last *and* great day of the festivity, JESUS stood and cried, saying : If any man thirst, let him come to me, and drink. ³⁸ He that believeth in me, as the scripture saith, *out of his belly shall flow rivers of living water.* ³⁹ Now this he said of the spirit which they should receive who believed in him : for as yet the spirit was not given, because JESUS was not yet glorified.

⁴⁰ Of that multitude therefore, when they had heard these words of his, some said : This is the prophet indeed. ⁴¹ Others said : This is the Christ. But some said : Doth the CHRIST come out of Galilee? ⁴² Doth not the scripture say : That Christ cometh out of the seed of David, and from Bethlehem the town where David was? ⁴³ So there arose a dissension among the people because of him. ⁴⁴ And some of them would have apprehended him : but no man laid hands upon him.

⁴⁵ The ministers therefore came to the chief priests and the Pharisees. And they said to them : Why have you not brought him? ⁴⁶ The ministers answered : Never did man speak like this man. ⁴⁷ The Pharisees therefore answered them : Are you also seduced? ⁴⁸ Hath any one of the rulers believed in him, or of the Pharisees? ⁴⁹ But this multitude that knoweth not the law, are accursed. ⁵⁰ Nicodemus said to them, he that came to him by night, who was one of them? ⁵¹ Doth our law judge any man, unless it first hear him, and know what he doth? ⁵² They answered, and said to him : Art thou also a Galilean? Search the scriptures, and see that out of Galilee a prophet riseth not. ⁵³ And every man returned to his own house.

85. The adulteress.*

JOHN 8. 1-11.

¹ And JESUS went unto mount Olivet. ² And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.

³ And the scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst, ⁴ and said to him : Master, this woman was even now taken in adultery. ⁵ Now Moses in the law commanded us to stone such a one. But what sayest thou? ⁶ And this they said, tempting him, that they might accuse

* The arguments for and against the genuineness of this episode are well set forth and examined in FILLION, *S. Jean*, 163-166. The lamented professor P. P. MARTIN has

given an exhaustive treatment of this question in his *Introduction à la critique du N. T.*

him. But JESUS bowing himself down, wrote with his finger on the ground. ⁷ When therefore they continued asking him, he lifted up himself and said to them : He that is without sin among you let him first cast a stone at her. ⁸ And again stooping down, he wrote on the ground. ⁹ But they hearing *this* went out one by one, beginning at the eldest. And JESUS alone remained, and the woman standing in the midst. ¹⁰ Then JESUS lifting up himself, said to her : Woman, where are they that accused thee? Hath no man condemned thee? ¹¹ Who said : No man, Lord. And JESUS said : Neither will I condemn thee. Go, and now sin no more.

86. Jesus, the light of the world.

JOHN 8. 12-52.

¹² Again therefore JESUS spoke to them, saying : I am the light of the world : he that followeth me, walketh not in darkness, but shall have the light of life. ¹³ The Pharisees therefore said to him : Thou givest testimony of thyself : thy testimony is not true. ¹⁴ JESUS answered, and said to them : Although I give testimony of myself, my testimony is true : for I know whence I came, and whither I go : but you know not whence I come, or whither I go. ¹⁵ You judge according to the flesh : I judge not any man. ¹⁶ And if I do judge, my judgment is true : because I am not alone, but I and the Father that sent me. ¹⁷ And in your law it is written, that the testimony of two men is true. ¹⁸ I am one that give testimony of myself : and the Father that sent me, giveth testimony of me. ¹⁹ They said therefore to him : Where is thy Father? JESUS answered : Neither me do you know, nor my Father : if you did know me, perhaps you would know my Father also. ²⁰ These words JESUS spoke in the treasury, teaching in the temple : and no man laid hands on him, because his hour was not yet come.

²¹ Again therefore JESUS said to them : I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. ²² The Jews therefore said : Will he kill himself, because he said : Whither I go, you cannot come? ²³ And he said to them : You are from beneath, I am from above. You are of this world, I am not of this world. ²⁴ Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. ²⁵ They said therefore to him : Who art thou? JESUS said to them : The beginning, who also speak unto you. ²⁶ Many things I have to speak and to judge of you. But he that sent me is true : and the things I have heard of him, these same I speak in the world. ²⁷ And they understood not that he called God his father. ²⁸ JESUS therefore said to them : When you shall have lifted up the son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak : ²⁹ and he that sent me is with me, and he hath not left me alone : for I do always the things that please him.

³⁰ When he spoke these things, many believed in him. ³¹ Then JESUS said to those Jews who believed him : If you continue in my word, you shall be my disciples indeed. ³² And you shall know the truth, and the truth shall make you free. ³³ They answered him : We are the seed of Abraham, and we have never been slaves to any man : how sayest thou : You shall be free? ³⁴ JESUS answered them : Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin. ³⁵ Now the servant abideth not in the house for ever : but the son abideth for ever. ³⁶ If therefore the son shall make you free, you shall be free indeed. ³⁷ I know that you are the children of Abraham : but you seek to kill me, because my word hath no place in you. ³⁸ I speak that which I have seen with my Father : and you do the things that you have seen with your father. ³⁹ They answered, and said to him : Abraham is our father. JESUS saith to them : If you be the children of Abraham, do the works of Abraham. ⁴⁰ But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not. ⁴¹ You do the works of your father. They said therefore to him : We are not born of fornication : we have one Father *even* God. ⁴² JESUS therefore said to them : If God were your father, you would indeed love me. For from God I proceeded, and came : for I came not of myself, but he sent me : ⁴³ Why do you not know my speech? Because you cannot hear my word. ⁴⁴ You are of *your* father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth ; because truth is not in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof. ⁴⁵ But if I say the truth, you believe me not. ⁴⁶ Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? ⁴⁷ He that is of God, heareth the words, of God. Therefore you hear them not, because you are not of God.

⁴⁸ The Jews therefore answered, and said to him : Do not we say well that thou art a Samaritan, and hast a devil? ⁴⁹ JESUS answered : I have not a devil : but I honour my Father, and you have dishonoured me. ⁵⁰ But I seek not my own glory : there is one that seeketh and judgeth. ⁵¹ Amen, amen, I say to you : If any man keep my word, he shall not see death for ever. ⁵² The Jews therefore said : Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest : If any man keep my word, he shall not taste death for ever. ⁵³ Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? ⁵⁴ JESUS answered : If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. ⁵⁵ And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. ⁵⁶ Abraham your father rejoiced that he might see my day : he saw it, and was glad.

⁵⁷ The Jews therefore said to him : Thou art not yet fifty years old, and hast thou seen Abraham? ⁵⁸ JESUS said to them : Amen, amen, I say to you, before Abraham was made, I am. ⁵⁹ They took up stones therefore to cast at him. But JESUS hid himself, and went out of the temple.

87. Healing of a blind man.

JOHN 9. 1-41.

¹ And JESUS passing by, saw a man who was blind from his birth; ² and his disciples asked him : Rabbi, who hath sinned, this man, or his parents, that he should be born blind? ³ JESUS answered : Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. ⁴ I must work the works of him that sent me, whilst it is day : the night cometh when no man can work. ⁵ As long as I am in the world, I am the light of the world. ⁶ When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes; ⁷ and said to him : Go, wash in the pool of Siloe, which is interpreted : Sent. He went therefore, and washed, and he came seeing.

⁸ The neighbours therefore, and they who had seen him before that he was a beggar, said : Is not this he that sat, and begged? Some said : This is he. ⁹ But others said : No, but he is like him. But he said : I am he. ¹⁰ They said therefore to him : How were thy eyes opened? ¹¹ He answered : That man that is called JESUS, made clay, and anointed my eyes, and said to me : Go to the pool of Siloe, and wash. And I went, I washed, and I see. ¹² And they said to him : Where is he? He saith : I know not. ¹³ They bring him that had been blind to the Pharisees. ¹⁴ Now it was the sabbath when JESUS made the clay and opened his eyes. ¹⁵ Again therefore the Pharisees asked him, how he had received his sight. But he said to them : He put clay upon my eyes, and I washed, and I see. ¹⁶ Some therefore of the Pharisees said : This man is not of God, who keepeth not the sabbath. But others said : How can a man that is a sinner do such miracles? And there was a division among them. ¹⁷ They say therefore to the blind man again : What sayest thou of him that hath opened thy eyes? And he said : He is a prophet.

¹⁸ The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight. ¹⁹ And asked them, saying : Is this your son, who you say was born blind? How then doth he now see? ²⁰ His parents answered them and said : We know that this is our son, and that he was born blind; ²¹ but how he now seeth, we know not : or who hath opened his eyes, we know not : ask himself; he is of age, let him speak for himself. ²² These things his parents said, because they feared the Jews : For the Jews had already agreed among themselves, that if any man should confess him to be CHRIST, he should be put out of the synagogue. ²³ Therefore did his parents say : He is of age, ask him.

²⁴ They therefore called the man again that had been blind, and said to him : Give glory to God. We know that this man is a sinner. ²⁵ He said therefore to them : If he be a sinner, I know not : one thing I know, that whereas I was blind, now I see. ²⁶ They said then to him : What did he to thee? How did he open thy eyes? ²⁷ He answered them : I have told you already, and you have heard : why would you hear it again? will you also become his disciples? ²⁸ They reviled him therefore, and said : Be thou his disciple; but we are the disciples of Moses. ²⁹ We know that God spoke to Moses : but as to this man, we know not from whence he is. ³⁰ The man answered, and said to them : Why, herein is a wonderful thing that you know not from whence he is, and he hath opened my eyes. ³¹ Now we know that God doth not hear sinners : but if a man be a server of God, and doth his will, him

he heareth. ³² From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. ³³ Unless this man were of God, he could not do anything. ³⁴ They answered, and said to him : Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

³⁵ Jesus heard that they had cast him out : and when he had found him, he said to him : Dost thou believe in the Son of God? ³⁶ He answered, and said : Who is he, Lord, that I may believe in him? ³⁷ And JESUS said to him : Thou hast both seen him; and it is he that talketh with thee. ³⁸ And he said : I believe, Lord. And falling down he adored him.

³⁹ And JESUS said : For judgment I am come into this world ; that they who see not, may see : and they who see, may become blind. ⁴⁰ And some of the Pharisees, who were with him, heard; and they said unto him : Are we also blind? ⁴¹ JESUS said to them : If you were blind, you should not have sin : but now you say : We see. Your sin remaineth.

88. The good Shepherd.

JOHN 10. 1-21.

¹ Amen, amen, I say to you : he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. ² But he that entereth in by the door, is the shepherd of the sheep. ³ To him the porter openeth; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. ⁴ And when he hath let out his own sheep, he goeth before them : and the sheep follow him, because they know his voice. ⁵ But a stranger they follow not, but fly from him, because they know not the voice of strangers. ⁶ This proverb JESUS spoke to them. But they understood not what he spoke to them. ⁷ JESUS therefore said to them again : Amen, amen, I say to you, I am the door of the sheep. ⁸ All *others*, as many as have come, are thieves and robbers : and the sheep heard them not. ⁹ I am the door. By me, if any man enter in, he shall be saved : and he shall go in, and go out, and shall find pastures. ¹⁰ The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life, and may have it more abundantly. ¹¹ I am the good shepherd. The good shepherd giveth his life for his sheep. ¹² But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth : and the wolf catcheth, and scattereth the sheep. ¹³ And the hireling flieth, because he is a hireling; and he hath no care for the sheep. ¹⁴ I am the good shepherd; and I know mine, and mine know me. ¹⁵ As the Father knoweth me, and I know the Father : and I lay down my life for my sheep. ¹⁶ And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. ¹⁷ Therefore doth the Father love me : because I lay down my life that I may take it again. ¹⁸ No man taketh it away from me : but I lay it down of myself, and I have power to lay it down; and I have power to take it up again. This commandment have I received of my Father.

¹⁹ A dissension rose again among the Jews for these words. ²⁰ And many of them said : He hath a devil, and is mad : why hear you him? ²¹ Others said : These are not the words of one that hath a devil : Can a devil open the eye of the blind?

89. Feast of Dedication.

Jerusalem. Dec. 20-27. A. D. 29.

JOHN 10. 22-30.

²² And it was the feast of the dedication at Jerusalem : and it was winter. ²³ And JESUS walked in the temple in Solomon's porch. ²⁴ The Jews therefore came round about him, and said to him : How long dost thou hold our souls in suspense? if thou be the CHRIST tell us plainly. ²⁵ JESUS answered them : I speak to you, and you believe not : the works that I do in the name of my Father, they give testimony of me. ²⁶ But you do not believe : because you are not of my sheep. ²⁷ My sheep hear my voice : and I know them, and they follow me. ²⁸ And I give them life everlasting : and they shall not perish for ever, and no man shall pluck them out of my hand. ²⁹ That which my Father hath given me, is greater than all : and no one can snatch *them* out of the hand of my Father. ³⁰ I and the Father are one

90. Attempt to stone Jesus.

JOHN 10. 31-39.

³¹ The Jews then took up stones to stone him. ³² JESUS answered them: Many good works I have shewed you from my Father; for which of those works do you stone me? ³³ The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou being a man, makest thyself God? ³⁴ JESUS answered them: Is it not written in your law: *I said, you are gods?* ³⁵ If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken; ³⁶ Do you say of him, whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God? ³⁷ If I do not the works of my Father, believe me not. ³⁸ But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father. ³⁹ They sought therefore to take him; and he escaped out of their hands.

91. He retires beyond the Jordan.

JOHN 10. 40-42.

⁴⁰ And he went again beyond the Jordan* into that place where John was baptizing first: and there he abode. ⁴¹ And many resorted to him and they said: John indeed did no sign. ⁴² But all things whatsoever John said of this man were true. And many believed in him.

92. Final departure from Galilee.†

MATT. 19. 1-2.

¹ And it came to pass when JESUS had ended these words he departed from Galilee, and came into the coasts of Judea, beyond Jordan. ² And great multitudes followed him; and he healed them there.

MARK 10. 1.

¹ And rising up from thence, he cometh into the coasts of Judea, beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.

LUKE 9. 51.

⁵¹ And it came to pass when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem.

* "Quoiqu'il y ait dans Saint Jean: *Et abiit trans Jordanem*, ce n'est pas encore le temps du passage et de la mission au-delà du Jourdain; il y passera en revenant pour la dernière fois de la Galilée." (AZIBERT 48.) A more natural interpretation of St John seems preferable. Why could not Jesus retire for a while in Peræa. "This brief stay is intimated also in Matt. 19. 1; for whatever sense is put upon the words "into the coasts of Judea" it is expressly said that Christ went "beyond Jordan." (NEANDER, *The life of J. C.* p. 361).

† To reconcile the various statements of the Evangelists respecting the last journey has been one of the most difficult tasks of the harmonists. The difficulty comes especially from the section LUKE, 9. 10, which stands alone. "En combinant le texte de S. Luc avec celui de S. Jean, qui nous montre Jésus présent à Jérusalem pour les trois fêtes des Tabernacles, de la Dédicace et de Pâques, on en a conclu que S. Luc faisait allusion à 3 voyages différents du Sauveur; que le verset 51 du chap. 9. avait trait au premier, entrepris pour la fête des Tabernacles. — Ce sentiment a tellement prévalu qu'il y a peu de critiques qui s'en écartent. Ce qu'ils font toutefois beaucoup moins par conviction que par embarras de substituer un système plus satisfaisant. (LE HIR, *Résumé chronologique de*

la Vie du Sauveur, p. 193). Cf. PATRIZI *Dissertatio de tribus postremis Christi itineribus Jerosolymam* (*De Evangeliiis*, p. 489-496). So much so that EDERSHEIM says: S. Luke presents what really were 3 different journeys as one, that towards the great end.

LE HIR however maintains and proves that S. Luke related rather what was only one visit, as three different journeys. The three mentions: Luke 9. 51, 13. 22, 17. 11, refer all to the final departure to Jerusalem, one month or so before the Holy Week. The starting point is Capharnaum. The journey is to be conceived as a *slow but continual approach towards Jerusalem*. The 72 disciples are sent before our Lord: and return to Him probably when He reaches Jericho. This learned scholar advocates the hypothesis that S. Luke had from several sources many interesting documents on the ministry and teaching of our Lord: but instead of attempting a precision which he did not find in his sources as to the dates he inserted these nine chapters of material as a *supplement*.

¹⁰ This hypothesis explains well why at 19. 29 we are just at the point where we were at the end of chap. 10.

²⁰ It is in conformity with what we know of the abundant documentary information of S. Luke. Cf. LAGRANGE, *Les sources du*

93. Jesus rejected in Samaria.

LUKE 9. 52-56.

52 And he sent messengers before his face : and going they entered into a city of the Samaritans, to prepare for him. 53 And they received him not, because his face was of one going to Jerusalem. 54 And when his disciples James and John had seen this, they said : Lord, wilt thou that we command fire to come down from heaven and consume them ? 55 And turning, he rebuked them, saying : You know not of what spirit you are. 56 The son of man came not to destroy souls, but to save. And they went into another town.

94. The conditions of Discipleship.

MATT. 8. 19-22.

19 And a certain scribe came and said to him : Master, I will follow thee whithersoever thou shalt go. 20 And JESUS saith to him : The foxes have holes, and the birds of the air nests : but the Son of man hath not where to lay his head. 21 And another of his disciples said to him : Lord, suffer me first to go and bury my father. 22 But JESUS said to him : Follow me, and let the dead bury their dead.

LUKE 9. 57-62.

57 And it came to pass as they walked in the way, that a certain man said to him : I will follow thee whithersoever thou goest. 58 JESUS said to him : The foxes have holes, and the birds of the air nests ; but the son of man hath not where to lay his head. 59 But he said to another : Follow me. And he said : Lord, suffer me first to go, and to bury my father. 60 And JESUS said to him : Let the dead bury their dead ; but go thou, and preach the kingdom of God. 61 And another said : I will follow thee, Lord, but let me first take my leave of them

3^{me} Evangile. *Revue Biblique*, 1895, 1-22; 1896, 1-38. PLUMMER, p. 261 and XXIII-XXIX, where may be found also the recent literature on the Synoptic problem which is nothing else than the problem of the sources of S. Luke.

3^o In that system the facts are better explained : There is no longer any necessity for the impossible identification of John 7. 10 and Luke 9. 15. (See ANDREWS 369 ff.) which are so different in every manner and almost of a contradictory character. Then the obvious meaning of Luke is better preserved as well as his harmonization with Matth. 19-20 and Mark, 10. Cf. BADHAM. *The formation of the Gospels*, 1892, p. 34-35. "S. Luke had to reconcile a document which exhibited a constant tendency towards Jerusalem, with another which mentioned a single journey." BADHAM, op. cit. 98.

4^o The first harmonist TATIAN is rather in favor of this hypothesis. FARRAR is not far from it. See op. cit. ch. 42, p. 424-5. SCHANZ sees in this narrative, only a literary frame in which Luke grouped many facts which he wanted to preserve. But there is no indication of several journeys. Cf. LOISY : "S. Luc rapporte toute une série de faits et de discours qui pour la plupart ne se rencontrent pas ailleurs. La relation du voyage de Jésus se trouve ainsi fort allongée sans que le cadre général soit modifié." *Evang. Synop.* 12.

5^o The only difficulty which LE HIR sees — is that S. Luke departed here from a strict chronological order. But he had here good reasons to do so, as in some other places. Moreover it does not seem that S. Luke

claimed in his Prologue, *absolute chronological accuracy*. There is so little of a chronological sequence in that section of S. Luke, that the supposition has been made — inconclusively indeed — that the Evangelist arranged these unchronological incidents alphabetically, by the leading conceptions of the paragraph. (W. STEWART, *The plan of S. Luke's Gospel*, Glasgow, 1873).

We rather accept the wise conclusion of P. LAGRANGE "Quand un écrivain nous a donné la preuve qu'il entendait exercer librement son droit d'auteur dans le choix des faits, nous pouvons supposer qu'il s'est réservé le même privilège dans leur groupement... Cet ordre de Luc est-il toujours meilleur au strict point de vue chronologique ? on ne saurait soutenir qu'il en soit ainsi, et j'ajoute que Luc lui-même a dû s'en rendre compte... Luc ayant reconnu cet inconvénient, il y a lieu de croire que pour lui ce n'était pas un défaut, mais tout au plus une imperfection acceptée pour obtenir un avantage voulu." *Rev. Biblique* 1896, p. 20. — A slightly different view of that great pericope of Luke has been taken by H. LESÈTRE, *La méthode historique de S. Luc. Rev. Biblique* 1892, especially p. 177-179.

We place together here all the facts of this Lukan section — excepting a few which have been already given with the parallel passages in Matth. and Mark — because we feel unable to assign to each one its proper date, although we incline to believe that some of those facts belong to the Galilean ministry, whilst others could have taken place during some of the journeys to Jerusalem anterior to the last.

LUKE 9. 62.

that are at my house. ⁶² JESUS said to him : No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

95. The Mission of the Seventy.

LUKE 10. 1-12.

¹ And after these things the Lord appointed also other seventy-two : and he sent them two and two before his face into every city and place whither he himself was to come. ² And he said to them : The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. ³ Go : Behold I send you as lambs among wolves. ⁴ Carry neither purse, nor scrip, nor shoes : and salute no man by the way. ⁵ Into whatsoever house you enter, first say : Peace be to this house : ⁶ And if the son of peace be there, your peace shall rest upon him : but if not, it shall return to you. ⁷ And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house. ⁸ And into what city soever you enter, and they receive you, eat such things as are set before you : ⁹ And heal the sick that are therein, and say to them : The kingdom of God is come nigh unto you. ¹⁰ But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say : ¹¹ Even the very dust of your city that cleaveth to us we wipe off against you. Yet know this that the kingdom of God is at hand. ¹² I say to you, it shall be more tolerable at that day for Sodom, than for that city.

96. Malediction of the lake cities.

LUKE 10. 13-16.

¹³ Wo to thee, Corozain, wo to thee, Bethsaida. For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. ¹⁴ But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. ¹⁵ And thou, Capharnaum, which art exalted unto heaven : thou shalt be thrust down to hell. ¹⁶ He that heareth you, heareth me : and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

97. Return of the Seventy.*

LUKE 10. 17-24.

¹⁷ And the seventy-two returned with joy, saying : Lord, the devils also are subject to us in thy name. ¹⁸ And he said to them : I saw satan like lightning falling from heaven. ¹⁹ Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. ²⁰ But yet rejoice not in this that spirits are subject unto you : but rejoice in this, that your names are written in heaven. ²¹ In that same hour he rejoiced in the Holy Ghost, and said : I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. ²² All things are delivered to me by my Father, and no one knoweth who the Son is but the Father ; and who the Father is but the Son, and to whom the Son will reveal him. ²³ And turning to his disciples, he said : Blessed are the eyes that see the things which you see. ²⁴ For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them : and to hear the things that you hear, and have not heard them.

* The place where they met our Lord was perhaps Jericho (LE HIR, *op. cit.* 196), perhaps a town of Galilee. (LESÈTRE, 178.)

98. Parable of the good Samaritan.

LUKE 10. 25-37.

²⁵ And behold a certain lawyer stood up, tempting him; and saying: Master, what must I do to possess eternal life? ²⁶ But he said to him: What is written in the law? how readest thou? ²⁷ He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.* ²⁸ And he said to him: Thou hast answered right: this do, and thou shalt live. ²⁹ But he willing to justify himself, said to Jesus: And who is my neighbour? ³⁰ And JESUS answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away leaving him half dead. ³¹ And it chanced that a certain priest went down the same way; and seeing him, passed by. ³² In like manner also a Levite, when he was near the place and saw him, passed by. ³³ But a certain Samaritan being on his journey, came near him; and seeing him was moved with compassion. ³⁴ And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast brought him to an inn, and took care of him. ³⁵ And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. ³⁶ Which of these three in thy opinion was neighbour to him that fell among the robbers? ³⁷ But he said: He that shewed mercy to him. And JESUS said to him: Go, and do thou in like manner.

99. Jesus visits Mary and Martha.

Bethany.

LUKE 10. 38-42.*

³⁸ Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house. ³⁹ And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. ⁴⁰ But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. ⁴¹ And the Lord, answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. ⁴² But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

100. Disciples taught how to pray.

LUKE 11. 1-13.

¹ And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. ² And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come. ³ Give us this day our daily bread. ⁴ And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

⁵ And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, ⁶ Because a friend of mine is come off his journey to me, and I have not what to set before him. ⁷ And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. ⁸ Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. ⁹ And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. ¹⁰ For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

* Many place this episode on the eve of the Feast of the Dedication (Dec. 19). GIGOT, FARRAR. v. g. However the narrative may be here in its true chronological position in February-March. How long was it before the resurrection of Lazarus? We are not able to

determine. "The coincidence between it and John 11. with regard to the characters of the two sisters, the incidents being totally different, is strong evidence of the historical truth of both." (PLUMMER. *St Luke*, Internat. comment. p. 290).

¹¹ And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? ¹² Or if he shall ask an egg, will he reach him a scorpion? ¹³ If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

101. Invitation from a Pharisee. Christ's denunciation of pharisaic formalism.

LUKE 11. 37-54.

³⁷ And as he was speaking, a certain Pharisee prayed him that he would dine with him. And he going in, sat down to eat. ³⁸ And the Pharisee began to say, thinking within himself, why he was not washed before dinner. ³⁹ And the Lord said to him: Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. ⁴⁰ Ye fools, did not he that made that which is without, make also that which is within? ⁴¹ But yet that which remaineth, give alms; and behold all things are clean unto you. ⁴² But wo to you Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone. ⁴³ Wo to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place. ⁴⁴ Wo to you, because you are as sepulchres that appear not, and men that walk over, are not aware. ⁴⁵ And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also. ⁴⁶ But he said: Wo to you lawyers also; because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. ⁴⁷ Wo to you who build the monuments of the prophets: and your fathers killed them. ⁴⁸ Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. ⁴⁹ For this cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute. ⁵⁰ That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. ⁵¹ From the blood of Abel unto the blood of Zacharias, who was slain between the altar, and the temple. Yea I say to you, it shall be required of this generation. ⁵² Wo to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered. ⁵³ And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to oppress his mouth about many things, ⁵⁴ Lying in wait for him, and seeking to catch something from his mouth that they might accuse him.

102. Exhortation to courageous sincerity.

LUKE 12. 1-12.

¹ And when great multitudes stood about him, to that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. ² For there is nothing covered, that shall not be revealed: nor hidden that shall not be known. ³ For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. ⁴ And I say to you my friends: Be not afraid of them who kill the body, and after that have no more that they can do. ⁵ But I will shew you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell; Yea I say to you, fear him. ⁶ Are not five sparrows sold for two farthings, and not one of them is forgotten before God? ⁷ Yea the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. ⁸ And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: ⁹ But he that shall deny me before men, shall be denied before the angels of God. ¹⁰ And whosoever speaketh a word against the Son of man it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost it shall not be forgiven. ¹¹ And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say. ¹² For the Holy Ghost shall teach you in the same hour what you must say.

103. The avaricious brother.

LUKE 12. 13-15.

¹³ And one of the multitude said to him : Master, speak to my brother that he divide the inheritance with me. ¹⁴ But he said to him : Man, who hath appointed me judge or divider over you? ¹⁵ And he said to them : Take heed and beware of all covetousness : for a man's life does not consist in the abundance of things which he possesseth.

104. Parable of the foolish rich man.

LUKE 12. 16-21.

¹⁶ And he spoke a similitude to them, saying : The land of a certain rich man brought forth plenty of fruits : ¹⁷ and he thought within himself, saying : What shall I do, because I have no room where to bestow my fruits? ¹⁸ And he said : This will I do : I will pull down my barns, and will build greater : and into them will I gather all things that are grown to me, and my goods, ¹⁹ and I will say to my soul : Soul, thou hast much goods laid up for many years : take thy rest, eat, drink, make good cheer. ²⁰ But God said to him : Thou fool, this night do they require thy soul of thee : *and* whose shall those things be which thou hast provided? ²¹ So is he that layeth up treasure for himself, and is not rich towards God.

105. God's Providential care. Duty of trust in Him.

LUKE 12. 22-34.

²² And he said to his disciples : Therefore I say to you, be not solicitous for your life what you shall eat ; nor for your body, what you shall put on. ²³ The life is more than the meat, and the body is more than the raiment. ²⁴ Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? ²⁵ And which of you by taking thought can add to his stature one cubit? ²⁶ If then ye be not able to do so much as the least thing, why are you solicitous for the rest? ²⁷ Consider the lilies how they grow : they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. ²⁸ Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven ; how much more you, O ye of little faith? ²⁹ And seek not you what you shall eat, or what you shall drink : and be not lifted up on high. ³⁰ For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. ³¹ But seek ye first the kingdom of God and his justice, and all these things shall be added unto you. ³² Fear not, little flock, for it hath pleased your Father to give you a kingdom. ³³ Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not : where no thief approacheth, nor moth corrupteth. ³⁴ For where your treasure is, there will your heart be also.

106. Watchfulness.

LUKE 12. 35-53.

³⁵ Let your loins be girt, and lamps burning in your hands. ³⁶ And you yourselves like to men who wait for their lord, when he shall return from the wedding : that when he cometh and knocketh, they may open to him immediately. ³⁷ Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. ³⁸ And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. ³⁹ But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. ⁴⁰ Be you then also ready : for at what hour you think not, the son of man will come.

⁴¹ And Peter said to him : Lord, dost thou speak this parable to us, or likewise to all? ⁴² And the Lord said : Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due

season? ⁴³ Blessed is that servant, whom when his lord shall come he shall find so doing. ⁴⁴ Verily I say to you, he will set him over all that he possesseth. ⁴⁵ But if that servant shall say in his heart : My lord is long a coming ; and shall begin to strike the menservants and maid-servants, and to eat and to drink, and be drunk : ⁴⁶ the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. ⁴⁷ And that servant who knew the will of his lord, and prepared not *himself*, and did not according to his will, shall be beaten with many stripes. ⁴⁸ But he that knew not and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required : and to whom they have committed much, of him they will demand the more.

⁴⁹ I am come to cast fire on the earth ; and what will I but that it be kindled? ⁵⁰ And I have a baptism, wherewith I am to be baptized : and how am I straitened until it be accomplished. ⁵¹ Think ye that I am come to give peace on earth? I tell you no, but separation : ⁵² for there shall be from henceforth five in one house divided, three against two, and two against three. ⁵³ Shall they be divided : the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

107. Ignorance of the signs of the times.

LUKE 12. 54-59.

⁵⁴ And he said also to the multitudes : When you see a cloud rising from the west, presently you say : A shower is coming ; and so it happeneth : ⁵⁵ And when *ye see* the south wind blow, you say : There will be heat ; and it cometh to pass. ⁵⁶ You hypocrites, you know how to discern the face of the heaven and of the earth : but how is it that you do not discern this time? ⁵⁷ And why even of yourselves do you not judge that which is just? ⁵⁸ And when thou goest with thy adversary to the prince, whilst thou art in the way endeavour to be delivered from him : lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. ⁵⁹ I say to thee, thou shalt not go out thence, until thou pay the very last mite.

108. Three exhortations to repentance.

LUKE 13. 1-9.

¹ And there were present at that very time some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. ² And he answering said to them : Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? ³ No, I say to you : but unless you shall do penance, you shall all likewise perish. ⁴ Or those eighteen upon whom the tower fell in Siloe, and slew them : think you that they also were debtors above all the men that dwelt in Jerusalem? ⁵ No, I say to you : but except you do penance, you shall all likewise perish.

⁶ He spoke also this parable : A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. ⁷ And he said to the dresser of the vineyard : Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore ; why cumbereth it the ground? ⁸ But he answering said to him : Lord, let it alone this year also, until I dig about it, and dung it. ⁹ And if happily it bear fruit : but if not, then after that thou shalt cut it down.

109. Healing of infirm woman on the Sabbath.

LUKE 13. 10-17.

¹⁰ And he was teaching in their synagogue on their sabbath. ¹¹ And behold there was a woman who had a spirit of infirmity eighteen years : and she was bowed together, neither could she look upwards at all. ¹² Whom when JESUS saw, he called her unto him, and said to her : Woman, thou art delivered from thy infirmity. ¹³ And he laid his hands upon her, and immediately she was made straight, and glorified God. ¹⁴ And the ruler of the synagogue, (being angry that JESUS had healed on the sabbath) answering said to the multitude : Six days there are wherein you ought to work. In them therefore come, and be healed : and not on the sabbath-

day. ¹⁵ And the Lord answering him, said : Ye hypocrites, doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water? ¹⁶ And ought not this daughter of Abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? ¹⁷ And when he said these things, all his adversaries were ashamed : and all the people rejoiced for all the things that were gloriously done by him.

110. The danger of being excluded from the kingdom of God.

LUKE 13. 22-30.

²² And he went through the cities and towns teaching, and making his journey to Jerusalem. ²³ And a certain man said to him : Lord, are they few that are saved? But he said to them : ²⁴ Strive to enter by the narrow gate : for many, I say to you, shall seek to enter, and shall not be able. ²⁵ But when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying : Lord, open to us : and he answering shall say to you : I know you not whence you are. ²⁶ Then you shall begin to say : We have eaten and drunk in thy presence, and thou hast taught in our streets. ²⁷ And he shall say to you : I know you not whence you are : depart from me, all ye workers of iniquity. ²⁸ There shall be weeping and gnashing of teeth : when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. ²⁹ And there shall come from the east and the west and the north and the south, and shall sit down in the kingdom of God. ³⁰ And behold, they are last that shall be first, and they are first that shall be last.

111. Message to Herod Antipas. Lament over Jerusalem.

LUKE 13. 31-35.

³¹ The same day there came some of the Pharisees, saying to him : Depart and get thee hence, for Herod hath a mind to kill thee. ³² And he said to them : Go, and tell that fox : Behold I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. ³³ Nevertheless I must walk to-day and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem. ³⁴ Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not? ³⁵ Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say : Blessed is he that cometh in the name of the Lord.

112. Cure of a dropsical man at the Sabbath meal.

LUKE 14. 1-6.

¹ And it came to pass when JESUS went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, that they watched him. ² And behold, there was a certain man before him that had the dropsy. ³ And JESUS answering, spoke to the lawyers and Pharisees, saying : Is it lawful to heal on the sabbath-day? ⁴ But they held their peace. But he taking him, healed him, and sent him away. ⁵ And answering them, he said : Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the sabbath-day? ⁶ And they could not answer him to these things.

113. Parable of the lowest seats at the banquet.

LUKE 14. 7-11.

⁷ And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them : ⁸ When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; ⁹ and he that invited thee, and him, come and say to thee : Give this man place : and then thou begin with shame to take the lowest place. ¹⁰ But when thou art invited, go, sit down in the lowest place : that when he who invited thee cometh, he may say to thee : Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. ¹¹ Because every one that exalteth himself, shall be humbled : and he that humbleth himself, shall be exalted.

114. The duty of inviting lowly guests.

LUKE 14. 12-14.

¹² And he said to him also that had invited him : When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich : lest perhaps they also invite thee again, and a recompense be made to thee. ¹³ But when thou makest a feast, call the poor, the maimed, the lame, and the blind. ¹⁴ And thou shalt be blessed, because they have not wherewith to make thee recompense : for recompense shall be made thee at the resurrection of the just.

115. Parable of the Great Supper.

LUKE 14. 15-24.

¹⁵ When one of them that sat at table with him, had heard these things, he said to him : Blessed is he that shall eat bread in the kingdom of God. ¹⁶ But he said to him : A certain man made a great supper, and invited many. ¹⁷ And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. ¹⁸ And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it ; I pray thee, hold me excused. ¹⁹ And another said : I have bought five yoke of oxen, and I go to try them : I pray thee, hold me excused. ²⁰ And another said, I have married a wife, and therefore I cannot come. ²¹ And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant : Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. ²² And the servant said : Lord, it is done as thou hast commanded, and yet there is room. ²³ And the lord said to the servant : Go out into the highways and hedges ; and compel them to come in, that my house may be filled. ²⁴ But I say unto you, that none of those men that were invited shall taste of my supper.

116. Conditions of Discipleship.

LUKE 14. 25-35.

²⁵ And there went great multitudes with him : and turning, he said to them : ²⁶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. ²⁷ And whosoever doth not carry his cross and come after me, cannot be my disciple. ²⁸ For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it : ²⁹ lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, ³⁰ saying : This man began to build, and was not able to finish. ³¹ Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him ? ³² Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. ³³ So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. ³⁴ Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned ? ³⁵ It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

117. Three parables for the encouragement of penitent sinners.**1^o The lost sheep.**

LUKE 15. 1-7.

¹ Now the publicans and sinners drew near unto him to hear him. ² And the Pharisees and the scribes murmured, saying : This man receiveth sinners, and eateth with them. ³ And he spoke to them this parable, saying : ⁴ What man of you that hath an hundred sheep : and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it ? ⁵ And when he hath found it, lay it upon his shoulders, rejoicing : ⁶ And coming home call together his friends and neighbours, saying to them : Rejoice with me,

because I have found my sheep that was lost? 7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

2^o The lost coin.

LUKE 15. 8-10.

8 Or what woman having ten groats : if she lose one groat doth not light a candle and sweep the house and seek diligently, until she find it? 9 And when she hath found it, call together her friends and neighbours, saying : Rejoice with me, because I have found the groat which I had lost. 10 So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.

3^o The Prodigal son.

LUKE 15. 11-32.

11 And he said : A certain man had two sons; 12 and the younger of them said to his father : Father, give me the portion of substance that falleth to me. And he divided unto them his substance. 13 And not many days after, the younger son gathering all together, went abroad into a far country : and there wasted his substance living riotously. 14 And after he had spent all, there came a mighty famine in that country, and he began to be in want. 15 And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. 16 And he would fain have filled his belly with the husks the swine did eat : and no man gave unto him. 17 And returning to himself, he said : How many hired servants in my father's house abound with bread, and I here perish with hunger? 18 I will arise, and will go to my father, and say to him : Father, I have sinned against heaven, and before thee : 19 I am not now worthy to be called thy son : make me as one of thy hired servants. 20 And rising up he came to his father.

And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him. 21 And the son said to him : Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. 22 And the father said to his servants : Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet : 23 And bring hither the fatted calf, and kill it, and let us eat and make merry : 24 Because this my son was dead, and is come to life again : was lost, and is found. And they began to be merry.

25 Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing : 26 and he called one of the servants, and asked what these things meant. 27 And he said to him : Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. 28 And he was angry, and would not go in. His father therefore coming out began to entreat him. 29 And he answering, said to his father : Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends : 30 but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. 31 But he said to him : Son, thou art always with me, and all I have is thine. 32 But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again : he was lost, and is found.

118. Other parables on the use of wealth.

1^o The dishonest Steward.

LUKE 16. 1-13.

1 And he said also to his disciples : There was a certain rich man who had a steward : and the same was accused unto him, that he had wasted his goods. 2 And he called him, and said to him : How is it that I hear this of thee? give an account of thy stewardship : for now thou canst be steward no longer. 3 And the steward said within himself : What shall I do, because my Lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. 4 I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. 5 Therefore calling together every one of his lord's debtors, he said to the first : How much dost thou owe my lord? 6 But he said : An hundred barrels of

oil. And he said to him : Take thy bill and sit down quickly, and write fifty. ⁷ Then he said to another : And how much dost thou owe? Who said : An hundred quarters of wheat. He said to him : Take thy bill, and write eighty. ⁸ And the lord commended the unjust steward, forasmuch as he had done wisely : for the children of this world are wiser in their generation than the children of light. ⁹ And I say to you : Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings. ¹⁰ He that is faithful in that which is least, is faithful also in that which is greater : and he that is unjust in that which is little, is unjust also in that which is greater. ¹¹ If then you have not been faithful in the unjust mammon ; who will trust you with that which is the true? ¹² And if you have not been faithful in that which is another's ; who will give you that which is your own? ¹³ No servant can serve two masters, for either he will hate the one, and love the other : or he will hold to the one, and despise the other. You cannot serve God and mammon.

2^o Pharisees rebuked.

LUKE 16. 14-18.

¹⁴ Now the Pharisees who were covetous, heard all these things : and they derided him. ¹⁵ And he said to them : You are they who justify yourselves before men, but God knoweth your hearts ; for that which is high to men, is an abomination before God. ¹⁶ The law and the prophets *were* until John ; from that time the kingdom of God is preached, and every one useth violence towards it. ¹⁷ And it is easier for heaven and earth to pass, than one tittle of the law to fall. ¹⁸ Every one that putteth away his wife, and marieth another, committeth adultery : and he that marieth her that is put away from her husband, committeth adultery.

3^o Parable of the rich man and Lazarus.

LUKE 16. 19-31.

¹⁹ There was a certain rich man, who was clothed in purple and fine linen : and feasted sumptuously every day. ²⁰ And there was a certain beggar named Lazarus, who lay at his gate, full of sores, ²¹ desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him ; moreover the dogs came and licked his sores. ²² And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died : and he was buried in hell. ²³ And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom : ²⁴ And he cried, and said : Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. ²⁵ And Abraham said to him : Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. ²⁶ And besides all this, between us and you there is fixed a great chaos : so that they who would pass from hence to you, cannot, nor from thence come hither. ²⁷ And he said : Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren. ²⁸ That he may testify unto them, lest they also come into this place of torments. ²⁹ And Abraham said to him : They have Moses and the prophets ; let them hear them. ³⁰ But he said : No, father Abraham, but if one went to them from the dead, they will do penance. ³¹ And he said to him : If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

119. Four sayings of Christ :

Scandal. — Forgiveness. — Faith. — Humility.

LUKE 17. 1-10.

¹ And he said to his disciples : It is impossible that scandals should not come : but wo to him through whom they come. ² It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

³ Take heed to yourselves. If thy brother sin against thee, reprove him : and if he do penance, forgive him. ⁴ And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying : I repent ; forgive him.

5 And the apostles said to the Lord : Increase our faith. 6 And the Lord said : If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree. Be thou rooted, up, and be thou transplanted into the sea : and it would obey you.

7 But which of you having a servant plowing or feeding cattle, will say to him when he is come from the field : Immediately go, sit down to meat : 8 and will not rather say to him : Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? 9 Doth he thank that servant, for doing the things which he commanded him? 10 I think not. So you also, when you shall have done all these things that are commanded you, say : We are unprofitable servants; we have done that which we ought to do.

120. Ten lepers cleansed.

LUKE 17. 11-19.

11 And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.* 12 And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; 13 And lifted up their voice, saying : JESUS, master have mercy on us. 14 Whom when he saw, he said : Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. 15 And one of them when he saw that he was made clean, went back, with a loud voice glorifying God, 16 And he fell on his face before his feet, giving thanks; and this was a Samaritan. 17 And JESUS answering, said : Were not ten made clean? and where are the nine? 18 There is no one found to return and give glory to God, but this stranger. 19 And he said to him : Arise, go thy way; for thy faith hath made thee whole.

121. The coming of the kingdom of God.

LUKE 17. 20-37.

20 And being asked by the Pharisees : when the kingdom of God should come? he answered them and said : The kingdom of God cometh not with observation : 21 Neither shall they say : Behold here, or behold there. For lo, the kingdom of God is within you. 22 And he said to his disciples : The days will come when you shall desire to see one day of the son of man; and you shall not see it. 23 And they will say to you : See here, and see there. Go ye not after, nor follow them : 24 for as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven : so shall the son of man be in his day. 25 But first he must suffer many things, and be rejected by this generation. 26 And as it came to pass in the days of Noe, so shall it be also in the days of the son of man. 27 They did eat and drink, they married wives and were given in marriage, until the day that Noe entered into the ark : and the flood came and destroyed them all. 28 Likewise as it came to pass in the days of Lot : They did eat and drink, they bought and sold, they planted and built. 29 And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the son of man shall be revealed. 31 In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them away : and he that shall be in the field, in like manner let him not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life, shall lose it : and whosoever shall lose it, shall preserve it. 34 I say to you : in that night there shall be two men in one bed : the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other shall be left : two men shall be in the field; the one shall be taken, and the other shall be left. 36 They answering say to him : Where, Lord? 37 Who said to them : Wheresoever the body shall be, thither will the eagles also be gathered together.

* Through the midst of Samaria and Galilee i. e. through what lies between; i. e. along the frontier between Samaria and

Judea. Jesus was going from West to East towards Jerusalem. "En côtoyant la frontière des deux provinces." LESÈTRE *l. c.*, 179.

122. Parable of the widow and the unjust judge.

LUKE 18. 1-8.

¹ And he spoke also a parable to them, that we ought always to pray, and not to faint. ² Saying: There was a judge in a certain city, who feared not God, nor regarded man. ³ And there was a certain widow in that city and she came to him, saying: Avenge me of my adversary. ⁴ And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, ⁵ yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. ⁶ And the Lord said: Hear what the unjust judge saith. ⁷ And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? ⁸ I say to you that he will quickly revenge them. But yet the son of man when he cometh, shall he find, think you, faith on earth?

123. Parable of the Pharisee and the Publican.

LUKE 18. 9-14.

⁹ And to some who trusted in themselves as just, and despised others, he spoke also this parable: ¹⁰ Two men went up into the temple to pray: the one a Pharisee, and the other a publican. ¹¹ The Pharisee standing prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. ¹² I fast twice in a week: I give tithes of all that I possess. ¹³ And the publican standing afar off would not so much as lift up his eyes towards heaven; out struck his breast, saying: O God, be merciful to me a sinner. ¹⁴ I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

124. Precepts concerning divorce.

MATT. 19. 3-12.

MARK 10. 2-12.

³ And there came to him the Pharisees tempting him, saying: Is it lawful for a man to put away his wife for every cause? ⁴ Who answering, said to them: Have ye not read, that he who made man from the beginning, *made them male and female?* And he said: ⁵ *For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.* ⁶ Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. ⁷ They say to him: Why then did Moses command to give a bill of divorce, and to put away? ⁸ He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so. ⁹ And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. ¹⁰ His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. ¹¹ Who said to them: All men take not this word, but they to whom it is given. ¹² For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves

² And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him. ³ But he answering, saith to them: What did Moses command you? ⁴ Who said: Moses permitted to write a bill of divorce, and to put *her* away. ⁵ To whom JESUS answering, said: Because of the hardness of your heart he wrote you that precept. ⁶ But from the beginning of the creation, God made them male and female. ⁷ For this cause a man shall leave his father and mother; and shall cleave to his wife. ⁸ And they two shall be in one flesh. Therefore now they are not two, but one flesh. ⁹ What therefore God hath joined together, let not man put asunder. ¹⁰ And in the house again his disciples asked him concerning the same thing. ¹¹ And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her. ¹² And if the wife shall put away her husband, and be married to another, she committeth adultery.

MATT. 19. 12.

eunuchs for the kingdom of heaven. He that can take, let him take it.

125. Jesus blesses Little children.

MATT. 19. 13-15.

¹³ Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them. ¹⁴ But JESUS said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. ¹⁵ And when he had imposed hands upon them, he departed from thence.

MARK 10. 13-16.

¹³ And they brought to him young children, that he might touch them. And the disciples rebuked those that brought them. ¹⁴ Whom when JESUS saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not. For of such is the kingdom of God. ¹⁵ Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. ¹⁶ And embracing them, and laying his hands upon them, he blessed them.

LUKE 18. 15-17.

¹⁵ And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them. ¹⁶ But JESUS calling them together, said: Suffer children to come to me, and forbid them not, for of such is the kingdom of God. ¹⁷ Amen I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

126. The rich young man. Dangers of wealth.

MATT. 19. 16-30.

¹⁶ And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? ¹⁷ Who said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. ¹⁸ He said to him: Which? And JESUS said: *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. ¹⁹ Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.* ²⁰ The young man saith to him: All these have I kept from my youth, what is yet wanting to me? ²¹ JESUS saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. ²² And when the young man had heard this word, he went away sad: for he had great possessions.

MARK 10. 17-31.

¹⁷ And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, Good Master, what shall I do that I may receive life everlasting? ¹⁸ And JESUS said to him, Why callest thou me good? None is good but one, that is God. ¹⁹ Thou knowest the commandments: *Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.* ²⁰ But he answering, said to him. Master, all these things I have observed from my youth. ²¹ And JESUS looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. ²² Who being struck sad at that saying, went away sorrowful: for he had great possessions.

LUKE 18. 18-30.

¹⁸ And a certain ruler asked him, saying, Good master, what shall I do to possess everlasting life? ¹⁹ And JESUS said to him: Why dost thou call me good? None is good but God alone. ²⁰ Thou knowest the commandments: *Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.* ²¹ Who said: All these things have I kept from my youth. ²² Which when JESUS had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. ²³ He having heard these things, became sorrowful: for he was very rich.

MATT. 19. 23-30.

²³ Then JESUS said to his disciples : Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. ²⁴ And again I say to you : It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. ²⁵ And when they had heard this, the disciples wondered very much, saying : Who then can be saved? ²⁶ And JESUS beholding said to them : With men this is impossible : but with God all things are possible. ²⁷ Then Peter answering, said to him : Behold we have left all things, and have followed thee : what therefore shall we have? ²⁸ And JESUS said to them : Amen I say to you, that you, who have followed me, in the regeneration, when the son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. ²⁹ And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake; shall receive an hundred fold, and shall possess life everlasting. ³⁰ And many that are first, shall be last : and the last shall be first.

MARK 10. 23-31.

²³ And JESUS looking round about, saith to his disciples : How hardly shall they, that have riches, enter into the kingdom of God! ²⁴ And the disciples were astonished at his words. But JESUS again answering, saith to them : Children, how hard is it for them that trust in riches, to enter into the kingdom of God : ²⁵ It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. ²⁶ Who wondered the more, saying among themselves : Who then can be saved? ²⁷ And JESUS looking on them, saith : With men it is impossible; but not with God. For all things are possible with God. ²⁸ And Peter began to say unto him : Behold, we have left all things, and have followed thee. ²⁹ JESUS answering, said : Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands for my sake and for the gospel, ³⁰ Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions : and in the world to come life everlasting. ³¹ But many that are first, shall be last : and the last, first.

LUKE 18. 24-30.

²⁴ And JESUS seeing him become sorrowful, said : How hardly shall they that have riches enter into the kingdom of God. ²⁵ For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. ²⁶ And they that heard it said : Who then can be saved? ²⁷ He said to them : The things that are impossible with men, are possible with God. ²⁸ Then Peter said : Behold we have left all things, and have followed these. ²⁹ Who said to them : Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake. ³⁰ Who shall not receive much more in this present time, and in the world to come life everlasting.

127. Parable of the laborers in the vineyard.

MATT. 20. 1-16.

¹ The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. ² And having agreed with the labourers for a penny a day, he sent them into his vineyard. ³ And going out about the third hour, he saw others standing in the market-place idle; ⁴ and he said to them : Go you also into my vineyard, and I will give you what shall be just. ⁵ And they went their way. And again he went out about the sixth and the ninth hour : and did in like manner. ⁶ But about the eleventh hour he went out and found others standing, and he saith to them : Why stand you here all the day idle? ⁷ They say to him : Because no man hath hired us. He saith to them : Go ye also into my vineyard. ⁸ And when evening was come, the lord of the vineyard saith to his steward : Call the labourers and pay them their hire, beginning from the last even to the first. ⁹ When therefore they were come that came about the eleventh hour, they received every man a penny. ¹⁰ But when the first also came, they thought that they should

receive more : and they also received every man a penny. ¹¹ And receiving *it* they murmured against the master of the house, ¹² saying : These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. ¹³ But he answering said to one of them : Friend, I do thee no wrong : didst thou not agree with me for a penny? ¹⁴ Take what is thine, and go thy way : I will also give to this last even as to thee. ¹⁵ Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? ¹⁶ So shall the last be first, and the first, last; for many are called, but few chosen.

128. Raising of Lazarus.*

Bethany. March A. D. 30.

JOHN II. 1-46.

¹ Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. ² (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair : whose brother Lazarus was sick.) ³ His sisters therefore sent to him, saying : Lord, behold, he whom thou lovest is sick. ⁴ And JESUS hearing it, said to them : This sickness is not unto death, but for the glory of God : that the Son of God may be glorified by it. ⁵ Now JESUS loved Martha, and her sister Mary, and Lazarus.

⁶ When he had heard therefore that he was sick, he still remained in the same place two days : ⁷ Then after that he said to his disciples : Let us go into Judea again. ⁸ The disciples say to him : Rabbi, the Jews but now sought to stone thee : and goest thou thither again? ⁹ JESUS answered : Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world : ¹⁰ But if he walk in the night he stumbleth, because the light is not in him. ¹¹ These things he said : and after that he said to them : Lazarus our friend sleepeth ; but I go that I may awake him out of sleep. ¹² His disciples therefore said : Lord, if he sleep, he shall do well. ¹³ But JESUS spoke of his death ; and they thought that he spoke of the repose of sleep. ¹⁴ Then therefore JESUS said to them plainly : Lazarus is dead ; ¹⁵ and I am glad for your sakes, that I was not there, that you may believe : but let us go to him. ¹⁶ Thomas therefore, who is called Didymus, said to his fellow-disciples : Let us also go, that we may die with him.

¹⁷ JESUS therefore came and found that he had been four days already in the grave. ¹⁸ (Now Bethania was near Jerusalem, about fifteen furlongs off.) ¹⁹ And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. ²⁰ Martha therefore, as soon as she heard that JESUS was come, went to meet him ; but Mary sat at home. ²¹ Martha therefore said to JESUS : Lord, if thou hadst been here, my brother had not died. ²² But now also I know that whatsoever thou wilt ask of God, God will give it thee. ²³ JESUS saith to her : Thy brother shall rise again. ²⁴ Martha saith to him : I know that he shall rise again in the resurrection at the last day. ²⁵ JESUS said to her : I am the resurrection and the life : he that believeth in me although he be dead, shall live : ²⁶ and every one that liveth, and believeth in me, shall not die for ever. ²⁷ Believest thou this? ²⁸ She saith to him : Yea, Lord, I have believed that thou art CHRIST the Son of the living God, who art come into this world.

²⁸ And when she had said these things, she went, and called her sister Mary secretly, saying : The master is come and calleth for thee. ²⁹ She, as soon as she heard *this*, riseth quickly and cometh to him. ³⁰ For JESUS was not yet come into the town ; but he was still in that place where Martha had met him. ³¹ The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying : She goeth to the grave, to weep there. ³² When Mary therefore was come where JESUS was, seeing him, she fell down at his feet, and saith to him : Lord, if thou hadst been here, my brother had not died. ³³ JESUS therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, ³⁴ and said : Where have you laid him? They say to him : Lord, come and see. ³⁵ And JESUS wept. ³⁶ The Jews therefore said : Behold how he loved him. ³⁷ But some of them said : Could not he that opened the eyes of the man born blind, have caused that this man should not die?

* The silence of the Synoptists respecting this great miracle is due above all to the *fragmentary* character of the Gospels. Many moreover endeavor to assign special reasons for reticence about the family at Bethany. See FARRAR, 482-3; MEYER, 298.

³⁸ Jesus therefore again groaning in himself, cometh to the sepulchre: Now it was a cave; and a stone was laid over it. ³⁹ Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days. ⁴⁰ Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? ⁴¹ They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me. ⁴² And I knew that thou hearest me always, but because of the people who stand about have I said it; that they may believe that thou hast sent me. ⁴³ When he had said these things, he cried with a loud voice: Lazarus, come forth. ⁴⁴ And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him and let him go.

⁴⁵ Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him. ⁴⁶ But some of them went to the Pharisees, and told them the things that Jesus had done.

129. Counsel of Jews to put Jesus to death. He retires to Ephrem.

JOHN 11. 47-56.

⁴⁷ The chief priests therefore and the Pharisees gathered a council, and said: What do we, for this man doth many miracles? ⁴⁸ If we let him alone so, all will believe in him, and the Romans will come, and take away our place and nation. ⁴⁹ But one of them named Caiphas, being the high-priest that year, said to them: You know nothing. ⁵⁰ Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. ⁵¹ And this he spoke not of himself: but being the high-priest of that year, he prophesied that Jesus should die for the nation. ⁵² And not only for the nation, but to gather together in one the children of God, that were dispersed. ⁵³ From that day therefore they devised to put him to death.

⁵⁴ Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples. ⁵⁵ And the pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, to purify themselves. ⁵⁶ They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

130. Third prediction of the Passion.

March A. D. 30.

MATT. 20. 17-19.

¹⁷ And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: ¹⁸ Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death, ¹⁹ And shall deliver him to the gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

MARK 10. 32-34.

³² And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following were afraid. And taking again the twelve, he began to tell them the things that should befall him. ³³ Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver

LUKE 18. 31-34.*

³¹ Then Jesus took unto him the twelve, and said to them. Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. ³² For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: ³³ And after they have scourged him, they will put him to death; and the third day he shall rise again. ³⁴ And they

* The raising of Lazarus should probably be placed here in the synoptic narrative. The decree of the Sanhedrin for the arrest of Jesus had very likely already been passed when our Lord made this new announcement of His death." (PLUMMER, *op. cit.* 427.)

MARK 10. 34.

him to the gentiles, 34 And they shall mock him, and spit on him, and scourge him, and kill him; and the third day he shall rise again.

LUKE 18. 34.

understood none of these things, and this word was hid from them, and they understood not the things that were said

131. Ambition of James and John.

MATT. 20. 20-28.

²⁰ Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. ²¹ Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. ²² And JESUS answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can. ²³ He saith to them: My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.

²⁴ And the ten hearing it, were moved with indignation against the two brethren. ²⁵ But JESUS called them to him, and said: You know that the princes of the gentiles lord it over them: and they that are the greater, exercise power upon them. ²⁶ It shall not be so among you, but whosoever will be the greater among you, let him be your minister. ²⁷ And he that will be first among you, shall be your servant. ²⁸ Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

MARK 10. 35-45.

³⁵ And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us: ³⁶ But he said to them: What would you say that I should do for you? ³⁷ And they said: Grant to us, that we may sit, one on thy right hand, and on the other on thy left hand, in thy glory. ³⁸ And JESUS said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized? ³⁹ But they said to him: We can. And JESUS saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized. ⁴⁰ But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

⁴¹ And the ten hearing it, began to be much displeased at James and John. ⁴² But JESUS calling them, saith to them: You know that they who seem to rule over the gentiles, lord it over them: and their princes have power over them. ⁴³ But it is not so among you: but whosoever will be greater, shall be your minister. ⁴⁴ And whosoever will be first among you, shall be the servant of all. ⁴⁵ For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

132. Healing of blind men near Jericho.*

March A. D. 30.

MATT. 20. 29-34.

²⁹ And when they went out from Jericho, a great multitude followed him. ³⁰ And behold two blind

MARK 10. 46-52.

⁴⁶ And they come to Jericho: and as he went out of Jericho, with his disciples, and a very great mul-

LUKE 18. 35-43.

³⁵ Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side,

* "Omnia sunt adeo similia, ut non videantur diversa esse posse miracula. — (MALDONAT, *In Matt.* 2. 30). However the three narratives have exercised the ingenuity of harmonizers. According to Luke, Christ met the blind man on *entering* the town, according to Matthew and Mark, on *leaving* it; and Matthew, besides, speaks of two blind men. Among the many suggestions

(15 at least), the more plausible seem to be the following:

¹⁰ The miracle took place near to Jericho; S. Luke put it before the entrance into the city in order that he may give the story of Zaccheus without interruption.

²⁰ The differences existed already in the sources from which each Evangelist drew his information; moreover these discrepancies

MATT. 20. 31-34.

men sitting by the way side, heard that JESUS passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us. ³¹ And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us. ³² And JESUS stood, and called them, and said: What wilt ye that I do to you? ³³ They say to him: Lord, that our eyes be opened. ³⁴ And JESUS having compassion on them, touched their eyes. And immediately they saw, and followed him.

MARK 10. 47-52.

titute, Bartimeus the blind man, the son of Timeus, sat by the way-side begging. ⁴⁷ Who when he had heard that it was JESUS of Nazareth, began to cry out, and to say: JESUS, son of David, have mercy on me. ⁴⁸ And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me. ⁴⁹ And JESUS standing still commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee. ⁵⁰ Who casting off his garment leaped up, and came to him. ⁵¹ And JESUS answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see. ⁵² And JESUS saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

LUKE 18. 36-43.

begging. ³⁶ And when he heard the multitude passing by, he asked what this meant. ³⁷ And they told him that JESUS of Nazareth was passing by. ³⁸ And he cried out, saying: JESUS son of David, have mercy on me. ³⁹ And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. ⁴⁰ And JESUS standing commanded him to be brought unto him. And when he was come near, he asked him, ⁴¹ Saying: What wilt thou that I do to thee? But he said: Lord, that I may see. ⁴² And JESUS said to him: Receive thy sight; thy faith hath made thee whole. ⁴³ And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

133. Zacheus receives Jesus.

Jericho.

LUKE 19. 1-10.

¹ And entering in, he walked through Jericho. ² And behold there was a man named Zacheus: who was the chief of the publicans, and he was rich. ³ And he sought to see JESUS who he was, and he could not for the crowd, because he was low of stature. ⁴ And running before, he climbed up into a sycamore-tree that he might see him: for he was to pass that way. ⁵ And when JESUS was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. ⁶ And he made haste and came down, and received him with joy. ⁷ And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. ⁸ But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him four-fold. ⁹ JESUS said to him: This day is salvation come to this house: because he also is a son of Abraham. ¹⁰ For the Son of man is come to seek and to save that which was lost.

134. Parable of the Pounds.

LUKE 19. 11-28.

¹¹ As they were hearing these things he added and spoke a parable, because he was nigh to Jerusalem: and because they thought that the kingdom of God should

being of a slight nature do not affect the principal fact.

³⁰ S. Matthew introduces two blind men, as he introduced two demoniacs at Gadara, blending together two narratives. Cf. §. 57 and §. 59.

At all events, according to the idea of S. CHRYSOSTOM. (*Pref. in Matt.*) these unimportant differences show only that the Evangelists were independent historians and prove their veracity.

immediately be manifested. ¹² He said therefore : A certain nobleman went into a far country to receive for himself a kingdom, and to return. ¹³ And calling his ten servants, he gave them ten pounds, and said to them : Trade till I come. ¹⁴ But his citizens hated him : and they sent an embassy after him, saying : We will not have this man to reign over us. ¹⁵ And it came to pass that he returned, having received the kingdom : and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. ¹⁶ And the first came, saying : Lord, thy pound hath gained ten pounds. ¹⁷ And he said to him : Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. ¹⁸ And the second came, saying : Lord, thy pound hath gained five pounds. ¹⁹ And he said to him : Be thou also over five cities. ²⁰ And another came, saying : Lord, behold here is thy pound, which I have kept laid up in a napkin : ²¹ For I feared thee, because thou art an austere man, thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. ²² He saith to him : Out of thy own mouth I judge thee, thou wicked servant ; thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow : ²³ and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury ? ²⁴ And he said to them that stood by : Take the pound away from him, and give to him that hath the ten pounds. ²⁵ And they said to him : Lord, he hath ten pounds. ²⁶ But I say to you, that to every one that hath shall be given and he shall abound : and from him that hath not, even that which he hath shall be taken from him. ²⁷ But as for those my enemies, who would not have me reign over them, bring them hither : and kill them before me.

²⁸ And having said these things, he went before going up to Jerusalem.

135. The banquet at Bethany. — Anointing by Mary.

Saturday. April 1. A. D. 30.

MATT. 26. 6-13.

⁶ And when JESUS was in Bethania, in the house of Simon the leper, ⁷ there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at a table. ⁸ And the disciples seeing it, had indignation, saying : To what purpose is this waste ? ⁹ For this might have been sold for much, and given to the poor. ¹⁰ And JESUS knowing it, said to them : Why do you trouble this woman ? for she hath wrought a good work upon me. ¹¹ For the poor you have always with you : but me you have not always. ¹² For she in pouring this ointment upon my body, hath done it for my burial. ¹³ Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

MARK 14. 3-9.

³ And when he was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard : and breaking the alabaster box she poured it out upon his head. ⁴ Now there were some that had indignation within themselves, and said : Why was this waste of the ointment made ? ⁵ For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. ⁶ But JESUS said : Let her alone, why do you molest her ? She hath wrought a good work upon me. ⁷ For the poor you have always with you : and whosoever you will, you may do them good : but me you have not always. ⁸ What she had, she hath done ; she is come beforehand to anoint my body for the burial. ⁹ Amen I say to you, wheresoever this gospel shall be preached in the whole

JOHN 12. 1-11.

¹ JESUS therefore six days before the pasch came to Bethania, where Lazarus had been dead, whom JESUS raised to life. ² And they made him a supper there : and Martha served, but Lazarus was one of them that were at table with him. ³ Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of JESUS, and wiped his feet with her hair : and the house was filled with the odour of the ointment. ⁴ Then one of his disciples, Judas Iscariot, he that was about to betray him, said : ⁵ Why was not this ointment sold for three hundred pence, and given to the poor ? ⁶ Now he said this, not because he cared for the poor ; but because he was a thief, and having the purse, carried the things that were put therein. ⁷ JESUS therefore said : Let her alone, that she may keep it against the day of my burial. ⁸ For the poor you have always

MARK 14. 9.

world, that also which she hath done, shall be told for a memorial of her.

JOHN 12. 9-11.

with you; but me you have not always. ⁹ A great multitude therefore of the Jews knew that he was there: and they came, not for JESUS's sake only, but that they might see Lazarus, whom he had raised from the dead. ¹⁰ But the chief priests thought to kill Lazarus also: ¹¹ because many of the Jews by reason of him went away, and believed in JESUS.

5° LAST DAYS OF PUBLIC TEACHING : MINISTRY IN JERUSALEM.

136. Entry into Jerusalem.

Sunday, April 2. A. D. 30.

MATT. 21. 1-11.

¹ And when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then JESUS sent two disciples, ² saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose *them* and bring *them* to me: ³ and if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. ⁴ Now all this was done that it might be fulfilled which was spoken by the prophet, saying: ⁵ *Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.* ⁶ And the disciples going did as JESUS commanded them. ⁷ And they

MARK 11. 1-11.

¹ And when they were drawing near to Jerusalem and to Bethania at the mount of olives, he sendeth two of his disciples. ² And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring *him*. ³ And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither. ⁴ And going their way, they found the colt tied before the gate without in the meeting of two ways: and they loose him. ⁵ And some of them that stood there, said to them: What do you loosing the colt? ⁶ Who said to them as JESUS had commanded them: and

LUKE 19. 29-44.

²⁹ And it came to pass, when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his disciples, ³⁰ Saying: Go into the town which is over against you, at your entering into which, you shall find the colt of an ass tied, upon which no man ever hath sitten: loose him, and bring him hither. ³¹ And if any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service. ³² And they that were sent went their way, and found the colt standing, as he had said unto them. ³³ And as they were loosing the colt, the owners thereof said to them: Why loose you the colt? ³⁴ But they said: Because the Lord hath need of him. ³⁵ And they brought him to JE-

JOHN 12. 12-19.

¹² And on the next day a great multitude, that was come to the festival day, when they had heard that JESUS was coming to Jerusalem, ¹³ took branches of palm-trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel. ¹⁴ And JESUS found a young ass, and sat upon it, as it is written: ¹⁵ *Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.* ¹⁶ These things his disciples did not know at the first: but when JESUS was glorified, then they remembered that these things were written of him, and that they had done these things to him. ¹⁷ The multitude therefore gave testimony, which was with him when he called Lazarus out

MATT. 21. 8-11.

brought the ass and the colt, and laid their garments upon them, and made him sit thereon. ⁸ And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: ⁹ And the multitudes that went before and that followed, cried, saying: *Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.* ¹⁰ And when he was come into Jerusalem, the whole city was moved, saying: Who is this? ¹¹ And the people said: This is JESUS the prophet, from Nazareth of Galilee.

MARK 11. 7-11.

they let him go with them. ⁷ And they brought the colt to JESUS: and they lay their garments on him, and he sat upon him. ⁸ And many spread their garments in the way: and others cut down boughs from the trees and strewed them in the way. ⁹ And they that went before and they that followed, cried, saying: *Hosannah, blessed is he that cometh in the name of the Lord.* ¹⁰ *Blessed be the kingdom of our father David that cometh, Hosannah in the highest.* ¹¹ And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.

LUKE 19. 36-44.

sus. And casting their garments on the colt, they set JESUS thereon. ³⁶ And as he went, they spread their clothes underneath in the way. ³⁷ And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen. ³⁸ Saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high. ³⁹ And some of the Pharisees from amongst the multitude said to him: Master, rebuke thy disciples. ⁴⁰ To whom he said: I say to you, that if these shall hold their peace, the stones will cry out. ⁴¹ And when he drew near, seeing the city, he wept over it, saying: ⁴² If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. ⁴³ For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side. ⁴⁴ And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

JOHN 12. 18-19.

of the grave, and raised him from the dead. ¹⁸ For which reason also the people came to meet him: because they heard that he had done this miracle. ¹⁹ The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.

137. Malediction of the fig-tree.

Monday, April 3, Mount of Olives.

MATT. 21. 18-19.

¹⁸ And in the morning returning into the city he was hungry. ¹⁹ And seeing a certain fig-tree by the way side, he came to it, and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away.

MARK 11. 12-14.

¹² And the next day when they came out from Bethania, he was hungry. ¹³ And when he had seen afar off a fig-tree having leaves, he came if perhaps he might find anything on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs. ¹⁴ And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

138. Buyers and sellers cast out of the Temple.

MATT. 21. 12-17.

¹² And JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. ¹³ And he saith to them: It is written, *My house shall be called the house of prayer: but you have made it a den of thieves.* ¹⁴ And there came to him the blind, and the lame in the temple; and he healed them. ¹⁵ And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying: *Hosanna to the son of David;* were moved with indignation, ¹⁶ and said to him: Hearest thou what these say? And JESUS said to them: Yea, have you never read: *Out of the mouth of infants and of sucklings thou hast perfected praise.* ¹⁷ And leaving them, he went out of the city into Bethania, and remained there.

MARK 11. 15-19.

¹⁵ And they come to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. ¹⁶ And he suffered not that any man should carry a vessel through the temple: ¹⁷ And he taught, saying to them: Is it not written, *My house shall be called the house of prayer to all nations? But you have made it a den of thieves.* ¹⁸ Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine. ¹⁹ And when evening was come, he went forth out of the city.

LUKE 19. 45-48.

⁴⁵ And entering into the temple he began to cast out them that sold therein and them that bought. ⁴⁶ Saying to them: It is written: *My house is the house of prayer.* But you have made it a den of thieves. ⁴⁷ And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him: ⁴⁸ And they found not what to do to him. For all the people were very attentive to hear him.

139. The fig-tree withered.

Tuesday, April 4, Mount of Olives.

MATT. 21. 20-22.

²⁰ And the disciples seeing it wondered, saying: How is it presently withered away? ²¹ And JESUS answering said to them: Amen I say to you, if you shall have faith, and stagger not, not only this

MARK 11. 20-26.

²⁰ And when they passed by in the morning, they saw the fig-tree dried up from the roots. ²¹ And Peter remembering, said to him: Rabbi, behold the fig-tree, which thou didst curse, is withered

MATT. 21. 22.

of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done. ²² And all things whatsoever you shall ask in prayer believing, you shall receive.

MARK 11. 22-26.

away. ²² And JESUS answering saith to them : Have the faith of God. ²³ Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done : it shall be done unto him. ²⁴ Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive : and they shall come unto you. ²⁵ And when you shall stand to pray : forgive, if you have aught against any man ; that your Father also, who is in heaven, may forgive you your sins. ²⁶ But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

140. Christ's authority questioned.

Temple at Jerusalem.

MATT. 21. 23-27.

²³ And when he was come into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying : By what authority dost thou these things? and who hath given thee this authority? ²⁴ JESUS answering said to them : I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. ²⁵ The baptism of John whence was it? from heaven, or from men? But they thought within themselves, saying : ²⁶ If we shall say from heaven, he will say to us : Why then did you not believe him? But if we shall say from men, we are afraid of the multitude : for all held John as a prophet. ²⁷ And answering JESUS they said : We know not. He also said to them : Neither do I tell you by what authority I do these things.

MARK 11. 27-33.

²⁷ And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients. ²⁸ And they say to him? By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things? ²⁹ And JESUS answering said to them : I will also ask you one word, and answer you me, and I will tell you by what authority I do these things. ³⁰ The baptism of John was it from heaven, or from men? Answer me. ³¹ But they thought with themselves saying : If we say from heaven ; he will say, Why then did you not believe him? ³² If we say, From men, we fear the people. For all men counted John that he was a prophet indeed. ³³ And they answering say to JESUS : We know not. And JESUS answering, saith to them : Neither do I tell you by what authority I do these things.

LUKE 20. 1-8.

¹ And it came to pass on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the ancients met together. ² And spoke to him, saying : Tell us, by what authority dost thou do these things? or : Who is he that hath given thee this authority? ³ And JESUS answering, said to them : I will also ask you one thing. Answer me : ⁴ The baptism of John, was it from heaven, or of men? ⁵ But they thought within themselves, saying : If we shall say, From heaven ; he will say : Why then did you not believe him? ⁶ But if we say, Of men, the whole people will stone us : for they are persuaded that John was a prophet. ⁷ And they answered that they knew not whence it was. ⁸ And JESUS said to them : Neither do I tell you by what authority I do these things.

141. Parable of the two sons.

MATT. 21. 28-32.

²⁸ But what think you? A certain man had two sons, and coming to the first, he said : Son, go work to-day in my vineyard. ²⁹ And he answering, said : I will not.

But afterwards, being moved with repentance, he went. ³⁰ And coming to the other, he said in like manner. And he answering, said : I go, Sir, and he went not : ³¹ Which of the two did the father's will? They say to him : The first. JESUS said to them : Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. ³² For John came to you in the way of justice and you did not believe him. But the publicans and the harlots believed him : but you seeing it, did not even afterwards repent, that you might believe him.

142. Parable of the wicked husbandmen.

MATT. 21. 33-46.

³³ Hear ye another parable : There was a man a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen : and went into a strange country. ³⁴ And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. ³⁵ And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. ³⁶ Again he sent other servants more than the former : and they did to them in like manner. ³⁷ And last of all he sent to them his son, saying : They will reverence my son. ³⁸ But the husbandmen seeing the son, said among themselves : This is the heir, come, let us kill him, and we shall have his inheritance. ³⁹ And taking him they cast him forth out of the vineyard, and killed him. ⁴⁰ When therefore the lord of the vineyard shall come, what will he do to those husbandmen? ⁴¹ They say to him : He will bring those evil men to an evil end : and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. ⁴² JESUS saith to them : Have you never read in the Scriptures : *The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes.* ⁴³ Therefore I say to you, that the kingdom of God

MARK 12. 1-12.

¹ And he began to speak to them in parables : A certain man planted a vineyard and made a hedge about it, and dug a place for the wine vat, and built a tower, and let it to husbandmen; and went into a far country. ² And at the season he sent to the husbandmen a servant to receive of the husbandmen, of the fruit of the vineyard. ³ Who having laid hands on him, beat him, and sent him away empty. ⁴ And again he sent to them another servant : and him they wounded in the head, and used him reproachfully. ⁵ And again he sent another, and him they killed : and many others, of whom some they beat, and others they killed. ⁶ Therefore having yet one son most dear to him; he also sent him unto them the last of all, saying : They will reverence my son. ⁷ But the husbandmen said one to another : This is the heir ; come let us kill him ; and the inheritance shall be ours. ⁸ And laying hold on him they killed him, and cast him out of the vineyard. ⁹ What therefore will the lord of the vineyard do? He will come and destroy those husbandmen; and will give the vineyard to others. ¹⁰ And have you not read this scripture, *The stone which the builders rejected, the same is made the head of the corner : By the Lord has this been done, and it is wonderful in our eyes?*

LUKE 20. 9-19.

⁹ And he began to speak to the people this parable : A certain man planted a vineyard, and let it out to husbandmen : and he was abroad for a long time. ¹⁰ And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who beating him sent him away empty. ¹¹ And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty. ¹² And again he sent the third : and they wounded him also, and cast him out. ¹³ Then the lord of the vineyard said : What shall I do? I will send my beloved son : it may be when they see him, they will reverence him. ¹⁴ Whom when the husbandmen saw, they thought within themselves, saying : This is the heir, let us kill him, that the inheritance may be ours. ¹⁵ So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them? ¹⁶ He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him : God forbid. ¹⁷ But he looking on them, said : What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?* ¹⁸ Whosoever shall fall upon that stone, shall be bruised; and upon whomsoever it shall fall, it will grind him to powder.

MATT. 21. 44-46.

shall be taken from you, and shall be given to a nation yielding the fruits thereof. ⁴⁴ And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

⁴⁵ And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. ⁴⁶ And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

MARK 12. 12.

¹² And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable to them. And leaving him they went their way.

LUKE 20. 19.

¹⁹ And the chief priests and the scribes sought to lay hands on him the same hour; but they feared the people, for they knew that he spoke this parable to them.

143. Parable of the wedding feast.

MATT. 22. 1-14.

¹ And Jesus answering, spoke again in parables to them, saying: ² The kingdom of heaven is likened to a king, who made a marriage for his son. ³ And he sent his servants, to call them that were invited to the marriage: and they would not come. ⁴ Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. ⁵ But they neglected, and went their ways, one to his farm, and another to his merchandise. ⁶ And the rest laid hands on his servants, and having treated them contumeliously put them to death. ⁷ But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. ⁸ Then he saith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. ⁹ Go ye therefore into the high-ways: and as many as you shall find, call to the marriage. ¹⁰ And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. ¹¹ And the king went in to see the guests: and he saw there a man who had not on a wedding garment. ¹² And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. ¹³ Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. ¹⁴ For many are called, but few *are* chosen.

144. Pharisees question Jesus about the tribute.

MATT. 22. 15-22.

¹⁵ Then the Pharisees going, consulted among themselves how to ensnare him in *his* speech. ¹⁶ And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a truespeaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. ¹⁷ Tell us therefore what dost thou think, is it lawful to give tribute to Cesar, or not? ¹⁸ But JESUS knowing their wickedness, said: Why do

MARK 12. 13-17.

¹³ And they send to him some of the Pharisees and of the Herodians; that they should catch him in *his* words. ¹⁴ Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any *man*; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar; or shall we not give it? ¹⁵ Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see

LUKE 20. 20-26.

²⁰ And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor. ²¹ And they asked him, saying: Master, we know that thou speakest and teachest rightly; and thou dost not respect any person, but teachest the way of God in truth. ²² Is it lawful for us to give tribute to Cesar, or no? ²³ But he considering their guile, said

MATT. 22. 19-22.

you tempt me, ye hypocrites? ¹⁹ Shew me the coin of the tribute. And they offered him a penny. ²⁰ And JESUS saith to them: Whose image and inscription is this? ²¹ They say to him, Cesar's. Then he saith to them: Render therefore to Cesar the things that are Cesar's: and to God, the things that are God's. ²² And hearing *this*, they wondered, and leaving him went their ways.

MARK 12. 16-17.

it. ¹⁶ And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Cesar's. ¹⁷ And JESUS answering, said to them: Render therefore to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

LUKE 20. 24-26.

to them: Why tempt you me? ²⁴ Shew me a penny. Whose image and inscription hath it? They answering said to him, Cesar's. ²⁵ And he said to them: Render therefore to Cesar the things that are Cesar's, and to God the things that are God's. ²⁶ And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

145. Question of the Sadducees about the Resurrection of the dead.

MATT. 22. 23-33.

²³ That day there came to him the Sadducees, who say there is no resurrection: and asked him, ²⁴ Saying: Master, Moses said, *If a man die having no son his brother shall marry his wife, and raise up issue to his brother.* ²⁵ Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. ²⁶ In like manner the second, and the third, and so on to the seventh. ²⁷ And last of all the woman died also. ²⁸ At the resurrection therefore whose wife of the seven shall she be? for they all had her. ²⁹ And JESUS answering, said to them: You err, not knowing the Scriptures, nor the power of God. ³⁰ For in the resurrection they shall neither marry nor be married: but shall be as the angels of God in heaven.

MARK 12. 18-27.

¹⁸ And there came to him the Sadducees, who say there is no resurrection: and they asked him, saying: ¹⁹ Master, Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother. ²⁰ Now there were seven brethren; and the first took a wife, and died leaving no issue. ²¹ And the second took her and died: and neither did he leave any issue. And the third in like manner. ²² And the seven *all* took her in like manner; and did not leave issue. Last of all the woman also died. ²³ In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife. ²⁴ And JESUS answering saith to them: Do ye not therefore err, because you know not the Scriptures, nor the power of God? ²⁵ For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven.

LUKE 20. 27-40.

²⁷ And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him, ²⁸ saying: Master, Moses wrote unto us, If any man's brother die having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother. ²⁹ There were therefore seven brethren; and the first took a wife, and died without children. ³⁰ And the next took her to wife, and he also died childless. ³¹ And the third took her. And in like manner all the seven, and they left no children, and died. ³² Last of all the woman died also. ³³ In the resurrection therefore, whose wife of them shall she be? For *all* the seven had her to wife. ³⁴ And JESUS said to them: The children of this world marry, and are given in marriage: ³⁵ but they that shall be accounted worthy of that world and of the resurrection from the dead, shall neither be married, nor take wives. ³⁶ Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection.

MATT. 22. 31-33.

31 And concerning the resurrection of the dead, have you not read that which was spoken by God saying to you : 32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living. 33 And the multitudes hearing it, were in admiration at his doctrine.

MARK 12. 26-27.

26 And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying : *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* 27 He is not the God of the dead, but of the living. You therefore do greatly err

LUKE 20. 37-40.

37 Now that the dead rise again, Moses also shewed, at the bush, when he calleth the Lord : *The God of Abraham, and the God of Isaac, and the God of Jacob.* 38 For he is not the God of the dead, but of the living : for all live to him. 39 And some of the scribes answering, said to him : Master, thou hast said well. 40 And after that they durst not ask him any more questions.

146. The great commandment.

MATT. 22. 34-40.

34 But the Pharisees hearing that he had silenced the Sadducees, came together : 35 and one of them a doctor of the law asked him, tempting him : 36 Master, which is the great commandment in the law? 37 JESUS said to him : *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* 38 This is the greatest and the first commandment. 39 And the second is like to this : *Thou shalt love thy neighbour as thyself.* 40 On these two commandments dependeth the whole law and the prophets.

MARK 12. 28-34.

28 And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all. 29 And JESUS answered him : The first commandment of all is : *Hear, O Israel : the Lord thy God is one God.* 30 *And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.* This is the first commandment. 31 And the second is like to it : *Thou shalt love thy neighbour as thyself.* There is no other commandment greater than these. 32 And the scribe said to him : Well, master, thou hast said in truth, that there is one God, and there is no other besides him. 33 And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength : and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices. 34 And JESUS seeing that he had answered wisely, said to him : Thou art not far from the kingdom of God. And no man after that durst ask him any question,

147. Christ David's Son.

MATT. 22. 41-46.

41 And the Pharisees being gathered together, JESUS asked them, 42 saying : What think you of Christ : whose son is he? They say to him : David's. 43 He saith to them : How then doth David in spirit call him Lord ; saying : 44 *The Lord said to my Lord, sit on my right*

MARK 12. 35-37.

35 And JESUS answering said, teaching in the temple : How do the scribes say, that Christ is the son of David? 36 For David himself saith by the Holy Ghost : *The Lord said to my Lord : Sit on my right hand until I make thy enemies thy footstool.* 37 David therefore himself

LUKE 20. 41-44.

41 But he said to them : How say they that Christ is the son of David? 42 And David himself saith in the book of psalms : *The Lord said to my Lord : sit thou on my right hand, 43 till I make thy enemies, thy footstool.* 44 David then calleth him Lord : and how is he his son?

MATT. 22. 45-46.

hand, until I make thy enemies thy footstool?

45 If David then call him Lord, how is he his son: 46 And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

MARK 12. 37.

calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.

148. Condemnation of Scribes and Pharisees.

MATT. 23. 1-36.

¹ Then JESUS spoke to the multitudes and to his disciples, ² saying: The scribes and the Pharisees have sitten on the chair of Moses. ³ All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not. ⁴ For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them. ⁵ And all their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. ⁶ And they love the first places at feasts, and the first chairs in the synagogues, ⁷ and salutations in the market-place, and to be called by men, Rabbi. ⁸ But be not you called Rabbi. For one is your master, and all you are brethren. ⁹ And call none your father, upon earth: for one is your father, who is in heaven. ¹⁰ Neither be ye called masters: for one is your master, Christ. ¹¹ He that is the greatest among you shall be your servant. ¹² And whosoever shall exalt himself, shall be humbled: and he that shall humble himself shall be exalted.

¹³ But wo to you scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men, for you yourselves do

MARK 12. 38-40.

³⁸ And he said to them in his doctrine: Beware of the scribes, who love to walk in long robes, and to be saluted in the market-place. ³⁹ And to sit in the first chairs in the synagogues, and to have the highest places at suppers: ⁴⁰ Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

LUKE 20. 45-47.

⁴⁵ And in the hearing of all the people, he said to his disciples: ⁴⁶ Beware of the scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts: ⁴⁷ Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

MATT. 23. 14-25.

not enter in; and those that are going in, you suffer not to enter.

¹⁴ Wo to you scribes and Pharisees, hypocrites : because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

¹⁵ Wo to you scribes and Pharisees, hypocrites : because you go round about the sea and the land to make one proselyte : and when he is made, you make him the child of hell twofold more than yourselves.

¹⁶ Wo to you blind guides, that say : whosoever shall swear by the temple, it is nothing : but he that shall swear by the gold of the temple, is a debtor. ¹⁷ Ye foolish and blind : for whether is greater, the gold, or the temple, that sanctifieth the gold? ¹⁸ And whosoever shall swear by the altar, it is nothing : but whosoever shall swear by the gift that is upon it, is a debtor. ¹⁹ Ye blind : for whether is greater, the gift, or the altar, that sanctifieth the gift? ²⁰ He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it : ²¹ and whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it : ²² and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

²³ Wo to you scribes and Pharisees, hypocrites : because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. ²⁴ Blind guides, who strain out a gnat and swallow a camel.

²⁵ Wo to you scribes and Pharisees, hypocrites : be-

MATT. 23. 26-36.

cause you make clean the outside of the cup and of the dish : but within you are full of rapine and uncleanness. ²⁶ Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

²⁷ Wo to you scribes and Pharisees, hypocrites : because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. ²⁸ So you also outwardly indeed appear to men just : but inwardly you are full of hypocrisy and iniquity.

²⁹ Wo to you scribes and Pharisees, hypocrites, that build the sepulchres of the prophets, and adorn the monuments of the just.

³⁰ And say : If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

³¹ Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. ³² Fill ye up then the measure of your fathers.

³³ You serpents, generation of vipers, how will you flee from the judgment of hell?

³⁴ Therefore behold I send to you prophets, and wise men, and scribes : and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city : ³⁵ That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias whom you killed between the temple and the altar. ³⁶ Amen I say to you all these things shall come upon this generation.



149. Lamentation over Jerusalem.

MATT. 23. 37-39.

37 Jerusalem, Jerusalem thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not? 38 Behold, your house shall be left to you, desolate. 39 For I say to you, you shall not see me henceforth till you say : Blessed is he that cometh in the name of the Lord.

150. The widow's mite.

MARK 12. 41-44.

41 And JESUS sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. 42 And there came a certain poor widow, and she cast in two mites, which make a farthing. 43 And calling his disciples together, he saith to them : Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. 44 For all they did cast in of their abundance; but she of her want cast in all she had, *even* her whole living.

LUKE 21. 1-4.

1 And looking on, he saw the rich men cast their gifts into the treasury. 2 And he saw also a certain poor widow casting in two brass mites. 3 And he said : Verily I say to you, that this poor widow hath cast in more than they all. 4 For all these have of their abundance cast into the offerings of God : but she of her want, hath cast in all the living that she had.

151. Prophecy concerning the ruin of Jerusalem and the end of the world.*

Mount of Olives.

MATT. 24. 1-35.

1 And JESUS being come out of the temple, went away. And his disciples came to shew him the buildings of the temple. 2 And he answering said to them : Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed. 3 And when he was sitting on mount Olivet, the disciples came to him privately, saying : Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

MARK 13. 1-31.

1 And as he was going out of the temple, one of his disciples saith to him : Master, behold what manner of stones, and what buildings *are here*. 2 And JESUS answering, said to him : Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down. 3 And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart : 4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

4 And JESUS answering, said to them : Take heed that no man seduce you : 5 For many will come in my name saying : I am Christ : and they will seduce many. 6 And you

5 And JESUS answering, began to say to them : Take heed lest any man deceive you. 6 For many shall come in my name saying, I am he; and they shall deceive many. 7 And

LUKE 21. 5-33.†

5 And some saying of the temple, that it was adorned with goodly stones and gifts, he said : 6 These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down. 7 And they asked him, saying : Master, when shall these things be : and what shall be the sign when they shall begin to come to pass?

8 Who said : Take heed you be not seduced; for many will come in my name, saying, I am he : and the time is at hand : go ye not therefore after them. 9 And when you

* Cf. § 121. — † See A. LOISY. *L'apocalypse synoptique*. 1896.

MATT. 24. 7-21.

shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places: ⁸ Now all these are the beginnings of sorrows. ⁹ Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. ¹⁰ And then shall many be scandalized: and shall betray one another: and shall hate one another. ¹¹ And many false prophets shall rise, and shall seduce many. ¹² And because iniquity hath abounded, the charity of many shall grow cold. ¹³ But he that shall persevere to the end, he shall be saved. ¹⁴ And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

¹⁵ When therefore you shall see *the abomination of desolation*, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. ¹⁶ Then they that are in Judea, let them flee to the mountains. ¹⁷ And he that is on the housetop, let him not come down to take any thing out of his house: ¹⁸ And he that is in the field, let him not go back to take his coat. ¹⁹ And wo to them that are with child, and that give suck in those days. ²⁰ But pray that your flight be not in the winter, or on the sabbath. ²¹ For there shall be then

MARK 13. 8-19.

when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet. ⁸ For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes, in divers places, and famines. These things *are* the beginning of sorrows. ⁹ But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them. ¹⁰ And unto all nations the gospel must first be preached. ¹¹ And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. ¹² And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death. ¹³ And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

¹⁴ And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains: ¹⁵ And let him that is on the house-top, not go down into the house nor enter therein to take anything out of the house: ¹⁶ And let him that shall be in the field, not turn back to take up his garment. ¹⁷ And wo to them that are with child, and that give suck in those days. ¹⁸ But pray ye, that *these things* happen not in winter. ¹⁹ For in those days shall be such tribulations as

LUKE 21. 10-24.

shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. ¹⁰ Then he said to them: Nation shall rise against nation, and kingdom against kingdom. ¹¹ And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs. ¹² But before all these things they will lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors for my name's sake. ¹³ And it shall happen unto you for a testimony. ¹⁴ Lay it up therefore in your hearts, not to meditate before how you shall answer. ¹⁵ For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. ¹⁶ And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death. ¹⁷ And you shall be hated by all men for my name's sake: ¹⁸ But a hair of your head shall not perish. ¹⁹ In your patience you shall possess your souls.

²⁰ And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand. ²¹ Then let those who are in Judea flee to the mountains: and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it. ²² For these are the days of vengeance, that all things may be fulfilled that are written. ²³ But wo to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people. ²⁴ And they shall fall by the edge of the

MATT. 24. 22-33.

great tribulation, such as hath not been from the beginning of the world until now, neither shall be. ²² And unless those days had been shortened, no flesh should be saved : but for the sake of the elect those days shall be shortened.

²³ Then if any man shall say to you : Lo here is Christ, or there : do not believe him. ²⁴ For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. ²⁵ Behold I have told it to you, beforehand. ²⁶ If therefore they shall say to you : Behold he is in the desert ; go ye not out : Behold *he is* in the closets, believe it not. ²⁷ For as lightning cometh out of the east, and appeareth even into the west : so shall also the coming of the son of man be. ²⁸ Wheresoever the body shall be, there shall the eagles also be gathered together.

²⁹ And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved : ³⁰ And then shall appear the sign of the Son of man in heaven : and then shall all tribes of the earth mourn : and they shall see the Son of man coming in the clouds of heaven with much power and majesty. ³¹ And he shall send his Angels with a trumpet, and a great voice : and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

³² And from the fig-tree learn a parable : when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. ³³ So you

MARK 13. 20-29.

were not from the beginning of the creation which God created until now, neither shall be. ²⁰ And unless the Lord had shortened the days, no flesh should be saved : but for the sake of the elect which he hath chosen, he hath shortened the days.

²¹ And then if any man shall say to you : Lo, here is Christ ; lo, he is here ; do not believe. ²² For there will rise up false christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect. ²³ Take you heed therefore ; behold I have foretold you all things.

²⁴ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. ²⁵ And the stars of heaven shall be falling down, and the powers, that are in heaven, shall be moved. ²⁶ And then shall they see the Son of man coming in the clouds, with great power and glory. ²⁷ And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

²⁸ Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near. ²⁹ So

LUKE 21. 25-31.

sword : and shall be led away captives into all nations : and Jerusalem shall be trodden down by the gentiles : till the times of the nations be fulfilled.

²⁵ And there shall be signs in the sun, and in the moon, and in the stars : and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves. ²⁶ Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved : ²⁷ And then they shall see the son of man coming in a cloud with great power and majesty. ²⁸ But when these things begin to come to pass, look up and lift up your heads : because your redemption is at hand.

²⁹ And he spake to them a similitude. See the fig-tree, and all the trees : ³⁰ When they now shoot forth their fruit, you know that summer is nigh. ³¹ So

MATT. 24. 34-35.

also, when you shall see all these things, know ye that it is nigh *even* at the doors. 34 Amen I say to you, that this generation shall not pass, till all these things be done. 35 Heaven and earth shall pass but my words shall not pass.

MARK 13. 30-31.

you also when you shall see these things come to pass, know ye that it is very nigh, *even* at the doors. 30 Amen I say to you, that this generation shall not pass, until all these things be done. 31 Heaven and earth shall pass away, but my word shall not pass away.

LUKE 21. 32-33.

you also when you shall see these things come to pass, know that the kingdom of God is at hand. 32 Amen I say to you, this generation shall not pass away, till all things be fulfilled. 33 Heaven and earth shall pass away, but my words shall not pass away.

152. Vigilance.

MATT. 24. 36-51.

36 But of that day and hour no one knoweth, no not the Angels of heaven; but the Father alone. 37 And as in the days of Noe, so shall also the coming of the Son of man be. 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark. 39 And they knew not till the flood came, and took them all away: so also shall the coming of the Son of man be. 40 Then two shall be in the field: one shall be taken, and one shall be left. 41 Two women shall be grinding at the mill: one shall be taken, and one shall be left. 42 Watch ye therefore, because ye know not what hour your Lord will come. 43 But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. 44 Wherefore be you also ready, because at what hour you know not the Son of man will come.

45 Who thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? 46 Blessed is that servant, whom when his lord shall come, he shall find so doing. 47 Amen I say to you, he shall place him over all his

MARK 13. 32-37.

32 But of that day of hour no man knoweth, neither the angels in heaven nor the Son, but the Father. 33 Take ye heed, watch and pray. For ye know not when the time is. 34 Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. 35 Watch ye therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning). 36 Lest coming on a sudden, he find you sleeping. 37 And what I say to you I say to all: Watch.

LUKE 21. 34-36.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly. 35 For as a snare shall it come upon all that sit upon the face of the whole earth. 36 Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

MATT. 24. 48-51.

goods. ⁴⁸ But if that evil servant should say in his heart: My lord is long a coming: ⁴⁹ and shall begin to strike his fellow-servants, and shall eat, and drink with drunkards: ⁵⁰ the lord of that servant shall come in a day that he lopeeth not, and at an hour that he knoweth not: ⁵¹ And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

153. Parable of the wise and foolish virgins.

MATT. 25. 1-13.

¹ Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. ² And five of them were foolish, and five wise. ³ But the five foolish, having taken their lamps, did not take oil with them: ⁴ but the wise took oil in their vessels with the lamps. ⁵ And the bridegroom tarrying, they all slumbered and slept. ⁶ And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. ⁷ Then all those virgins arose and trimmed their lamps. ⁸ And the foolish said to the wise: Give us of your oil, for our lamps are gone out. ⁹ The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. ¹⁰ Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. ¹¹ But at last come also the other virgins, saying: Lord, Lord, open to us. ¹² But he answering said: Amen I say to you, I know you not. ¹³ Watch ye therefore, because you know not the day nor the hour.

154. Parable of the talents.

MATT. 25. 14-30.

¹⁴ For even as a man going into a far country, called his servants, and delivered to them his goods. ¹⁵ And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. ¹⁶ And he that had received the five talents, went his way, and traded with the same, and gained other five. ¹⁷ And in like manner he that had received the two gained other two. ¹⁸ But he that had received the one, going his way digged into the earth, and hid his lord's money.

¹⁹ But after a long time the lord of those servants came, and reckoned with them. ²⁰ And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. ²¹ His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. ²² And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. ²³ His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord. ²⁴ But he that had received the one talent, came and said: Lord, I know that thou art a hard man: thou reapest where thou hast not sown, and gatherest where thou hast not strewed. ²⁵ And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine. ²⁶ And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: ²⁷ Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. ²⁸ Take ye away therefore the talent from him, and

give it him that hath ten talents. ²⁹ For to every one that hath shall be given, and he shall abound : but from him that hath not, that also which he seemeth to have shall be taken away. ³⁰ And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

155. The Last Judgment.

MATT. 25. 31-46.

³¹ And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty : ³² and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats : ³³ And he shall set the sheep on his right hand, but the goats on his left. ³⁴ Then shall the king say to them that shall be on his right hand : Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry, and you gave me to eat : I was thirsty, and you gave me to drink : I was a stranger, and you took me in : ³⁶ Naked, and you covered me : sick, and you visited me : I was in prison, and you came to me. ³⁷ Then shall the just answer him, saying : Lord, when did we see thee hungry, and fed thee ; thirsty, and gave thee the drink ? ³⁸ And when did we see thee a stranger, and took thee in ? or naked, and covered thee ? ³⁹ Or when did we see thee sick or in prison, and came to thee ? ⁴⁰ And the king answering, shall say to them : Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

⁴¹ Then he shall say to them also that shall be on his left hand : Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. ⁴² For I was hungry, and you gave me not to eat : I was thirsty, and you gave me not to drink. ⁴³ I was a stranger, and you took me not in : naked, and you covered me not : sick and in prison, and you did not visit me. ⁴⁴ Then they also shall answer him, saying : Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee ? ⁴⁵ Then he shall answer them, saying : Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. ⁴⁶ And these shall go into everlasting punishment : but the just, into life everlasting.

156. Greeks seek Jesus. Discourse.

JOHN 12. 20-50.

²⁰ Now there were certain gentiles among them who came up to adore on the festival day. ²¹ These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying : Sir, we would see JESUS. ²² Philip cometh and telleth Andrew. Again Andrew and Philip told JESUS. ²³ But JESUS answered them saying : The hour is come, that the Son of man should be glorified. ²⁴ Amen, amen, I say to you, unless the grain of wheat falling into the ground die ; ²⁵ itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it : and he that hateth his life in this world, keepeth it unto life eternal. ²⁶ If any man minister to me, let him follow me ; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. ²⁷ Now is my soul troubled. And what shall I say ? Father, save me from this hour. But for this cause I came unto his hour. ²⁸ Father, glorify thy name.

A voice therefore came from heaven : I have both glorified it, and will glorify it again. ²⁹ The multitude therefore that stood and heard, said that it thundered. Others said : an Angel spoke to him. ³⁰ JESUS answered and said : This voice came not because of me, but for your sakes. ³¹ Now is the judgment of the world : now shall the prince of this world be cast out. ³² And I, if I be lifted up from the earth, will draw all things to myself. ³³ (Now this he said, signifying what death he should die.) ³⁴ The multitude answered him : We have heard out of the law, that CHRIST abideth for ever ; and how sayest thou : The Son of man must be lifted up ? Who is this Son of man ? ³⁵ JESUS therefore said to them : Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. ³⁶ Whilst you have the light, believe in the light, that you may be the children of light.

These things Jesus spoke, and he went away, and hid himself from them. ³⁷ And whereas he had done so many miracles before them, they believed not in him : ³⁸ that the saying of Isaiah the prophet might be fulfilled, which he said : *Lord,*

who hath believed our hearing? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because Isaias said again: 40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* 41 These things said Isaias, when he saw his glory and spoke of him.

42 However many of the chief men also believed in him: but because of the Pharisees they did not confess *him*, that they might not be cast out of the synagogue.

43 For they loved the glory of men, more than the glory of God.

44 But JESUS cried, and said: He that believeth in me, doth not believe in me, but in him that sent me. 45 And he that seeth me, seeth him that sent me. 46 I am come a light into the world; that whosoever believeth in me, may not remain in darkness. 47 And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world. 48 He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak. 50 And I know that his commandment is life everlasting. The things therefore that I speak; even as the Father said unto me, so do I speak.

157. General description of the Last Days of Christ's Public Ministry.

LUKE 21. 37-38.

37 And in the day-time he was teaching in the temple; but at night going out, he abode in the mount that is called Olivet. 38 And all the people came early in the morning to him in the temple to hear him,



PART III.

The Passion and the Resurrection.

158. Conspiracy of the Scribes and priests.

Jerusalem.

MATT. 26. 1-5.

¹ And it came to pass, when JESUS had ended all these words, he said to his disciples : ² You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. ³ Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas. ⁴ And they consulted together that by subtilty they might apprehend JESUS, and put him to death. ⁵ But they said : Not on the festival day, lest perhaps there should be a tumult among the people.

MARK 14. 1-2.

¹ Now the feast of the pasch, and of the azymes was after two days : and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him. ² But they said : Not on the festival day, lest there should be a tumult among the people.

LUKE 22. 1-2.

¹ Now the feast of unleavened bread, which is called the pasch, was at hand. ² And the chief priests and the scribes sought how they might put JESUS to death : but they feared the people.

159. Treason of Judas.

MATT. 26. 14-16.

¹⁴ Then went one of the twelve, who was called Judas Iscariot, to the chief priests, ¹⁵ and said to them : What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. ¹⁶ And from thenceforth he sought opportunity to betray him.

MARK 14. 10-11.

¹⁰ And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. ¹¹ Who hearing it were glad ; and they promised him they would give him money. And he sought how he might conveniently betray him.

LUKE 22. 3-6.

³ And satan entered into Judas who was surnamed Iscariot, one of the twelve. ⁴ And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them. ⁵ And they were glad, and covenanted to give him money. ⁶ And he promised. And he sought opportunity to betray him in the absence of the multitude.

160. Preparation for the Passover.*

Jerusalem. Thursday, April 6. A. D. 30.

MATT. 26. 17-19.

¹⁷ And on the first day of the Azymes the disciples

MARK 14. 12-16.

¹² Now on the first day of the unleavened bread

LUKE 22. 7-13.

⁷ And the day of the unleavened bread came, on

* According to the Synoptists, it seems that Jesus, ate the Jewish Pasch, on the eve of the 15th of Nisan. Thus the Friday of His Passion would have been on the festival day. A candid interpretation of S. John's Gospel

leads to the conclusion that the Last supper took place on the evening of the 13th Nisan; and the crucifixion on the eve of the feast, the 14th Nisan. See John 18. 28. Now John's chronology is consistent throughout : that of

MATT. 26. 18-19.

came to JESUS saying: Where wilt thou that we prepare for thee to eat the pasch? ¹⁸ But JESUS said: Go ye into the city to a certain man, and say to him: The master saith: My time is near at hand, with thee I make the pasch with my disciples. ¹⁹ And the disciples did as JESUS appointed to them, and they prepared the pasch.

MARK 14. 13-16.

when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? ¹³ And he sendeth two of his disciples, and saith to them: Go ye into the city: and there shall meet you a man carrying a pitcher of water, follow him: ¹⁴ and whithersoever he shall go in, say to the master of the house: The master saith, Where is my refectory, where I may eat the pasch with my disciples? ¹⁵ And he will shew you a large dining-room furnished, and there prepare ye for us. ¹⁶ And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

LUKE 22. 8-13.

which it was necessary that the pasch should be killed. ⁸ And he sent Peter and John, saying: Go and prepare for us the pasch, that we may eat. ⁹ But they said: Where wilt thou that we prepare? ¹⁰ And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in: ¹¹ and you shall say to the good man of the house: The master saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples? ¹² And he will shew you a large dining room furnished; and there prepare. ¹³ And they going, found as he said to them, and made ready the pasch.

161. The strife as to precedence.

LUKE 22. 24-30.

²⁴ And there was also a strife amongst them, which of them should seem to be greater. ²⁵ And he said to them: The kings of the gentiles lord it over them; and they that have power over them, are called beneficent. ²⁶ But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth: ²⁷ For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth: ²⁸ and you are they who have continued with me in my temptations. ²⁹ And I dispose to you, as my Father hath disposed to me a kingdom: ³⁰ That you may eat and drink at my table in my kingdom: and may sit upon thrones judging the twelve tribes of Israel.

the synoptic Gospels is certainly of an inferior accuracy. Moreover S. Paul sides with S. John when he says (I Cor. 5, 7) that the "Paschal Victim immolated for us was Jesus Christ," since it was on the 14th Nisan that the blood of the Paschal lamb was shed in the Temple. Even the Synoptics describe the Good Friday as a common day, not at all as the day of the Passover. The very earliest Fathers interpreted their testimony in the sense of S. John. And one of the latest writers on the question, G. SEMERIA, *Le jour de la mort de N.-S.* Rev. Bibl. 1896, 78-87 concluded that the *spirit* — if not the letter — of the Synoptics was in accordance with S. John's narrative. Even the *letter* of their original text was perhaps not so different from the account of S. John. The actual reading of the Synoptists (v. g. Matt. 26. 17)

might be a mistranslation from the hebrew primitive Gospel. RESCH, (*Ausser canonische Paralleltexte zu den Evangelien. Paralleltexte zu Lucas*, 1895), suggests this lesson: *Qodem xag hammacôth* "Before the day of the Azymes on which the Pasch is sacrificed." Now it might be that *Qodem* has been wrongly translated by *protos*. The same mistake was made by the LXX, Job xxiii, 8. Cf. Rev. Bibl. 1896, p. 281.

See *literature* of the subject in VIGOUROUX, *Dict. de la Bible*: article CÈNE by FOUARD. Cf. NEANDER, p. 425 note. SCHANZ, *Christian apology*, II, 475-6. Cf. SEMERIA, *Il probabile punto di partenza delle Settimane di Daniele*, Rome, 1893, to which a critical discussion of the Fathers on the date of Our Lord's death is appended.

162. The last Supper.

MATT. 26. 20.

²⁰ But when it was evening, he sat down with his twelve disciples.

MARK 14. 17.

¹⁷ And when evening was come, he cometh with the twelve.

LUKE 22. 14.

¹⁴ And when the hour was come, he sat down and the twelve apostles with him.

163. Jesus washes the feet of his disciples.*

JOHN 13. 1-17.

¹ Before the festival day of the pasch, JESUS knowing that his hour was come, that he should pass out of this world to the Father : having loved his own who were in the world, he loved them unto the end. ² And when supper was done, (the devil having now put into the heart of Judas Iscariot the son of Simon, to betray him,) ³ knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God. ⁴ He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. ⁵ After that, he putteth water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel, wherewith he was girded. ⁶ He cometh therefore to Simon Peter. And Peter said to him : Lord, dost thou wash my feet? ⁷ JESUS answered, and said to him : What I do, thou knowest not now, but thou shalt know hereafter. ⁸ Peter said to him : Thou shalt never wash my feet JESUS answered him : If I wash thee not, thou shalt have no part with me. ⁹ Simon Peter saith to him : Lord, not only my feet, but also my hands and my head. ¹⁰ JESUS saith to him : He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. ¹¹ For he knew who he was that would betray him; therefore he said : You are not all clean.

¹² Then after he had washed their feet, and taken his garments, being sat down again, he said to them : Know you what I have done to you? ¹³ You call me Master, and Lord : and you say well, for so I am. ¹⁴ If then I, being *your* Lord and Master, have washed your feet; you also ought to wash one another's feet. ¹⁵ For I have given you an example, that as I have done to you, so you do also. ¹⁶ Amen, amen, I say to you : The servant is not greater than his lord : neither is the apostle greater than he that sent him. ¹⁷ If you know these things, you shall be blessed if you do them.

164. Jesus declares the Traitor. Judas goes out.

MATT. 26. 21-25.

²¹ And whilst they were eating, he said : Amen I say to you, that one of you is about to

MARK 14. 18-21.

¹⁸ And when they were at table and eating, JESUS saith : Amen I say to you, one of you that eat-

LUKE 22. 21-23.

²¹ But yet behold, the hand of him that betrayeth me is with me on the table. ²² And the

JOHN 13. 18-30.

¹⁸ I speak not of you all : I know whom I have chosen : but that the scripture may be

* The reading : *δείπνον γενομένου* of the Textus Receptus cannot be translated by "cœna facta, when the supper was done"; since when the washing of the feet was finished, Jesus betook himself again to table, — but : "supper being prepared." — However the reading *γενομένου* from the Sinaitic and Vatican MSS should be preferred (FISCHENDORF, TREGELLES, WESCOTT and HORT) and could be translated "they were on the point of beginning the meal."

That the washing of the feet has been placed by some interpreters during or at the close of the meal seems strange, for, as LE CAMUS observes : "Cette pratique tout à fait inutile une fois le repas commencé eût été contre toutes les lois de l'hygiène. Il importait que

les pieds fussent propres dès le moment où l'on se couchait sur les divans, pour ne pas incommoder les voisins par leur mauvaise odeur. Comme purification légale, cette pratique devait aussi précéder le repas." *Vie de N.-S. III, 178.*

It seems that the special occasion which determined our Lord to perform this act of humility was the strife of the apostles for precedence (§. 161). Now this strife would come most naturally when taking their places at the beginning of the supper. Our Lord rebukes them in words; then he tries to impress vividly on their minds, by this symbolic act, that self-denial is the great law of His Kingdom.

MATT. 16. 22-25.

betray me. ²² And they being very much troubled, began every one to say: Is it I, Lord? ²³ But he answering said: He that dippeth his hand with me in the dish, he shall betray me. ²⁴ The Son of man indeed goeth, as it is written of him: but wo to that man, by whom the Son of man shall be betrayed: It were better for him, if that man had not been born. ²⁵ And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it.

MARK 14. 19-21.

eth with me shall betray me. ¹⁹ But they began to be sorrowful, and to say to him one by one: Is it I? ²⁰ Who saith to them: One of the twelve, who dippeth with me his hand in the dish. ²¹ And the Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man shall be betrayed; it were better for him, if that man had not been born.

LUKE 22. 23.

Son of man indeed goeth, according to that which is determined: but yet wo to that man by whom he shall be betrayed. ²³ And they began to inquire among themselves which of them it was that should do this thing.

JOHN 13. 19-29.

fulfilled, *He that eateth bread with me, shall lift up his heel against me.* ¹⁹ At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he. ²⁰ Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me. ²¹ When JESUS had said these things, he was troubled in spirit: and he testified, and said: Amen, amen, I say to you, one of you shall betray me. ²² The disciples therefore looked one upon another, doubting of whom he spoke. ²³ Now there was leaning on JESUS's bosom one of his disciples whom JESUS loved. ²⁴ Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh? ²⁵ He therefore leaning on the breast of JESUS saith to him: Lord, who is it? ²⁶ JESUS answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the son of Simon.* ²⁷ And after the morsel, satan entered into him. And JESUS said to him: That which thou dost, do quickly. ²⁸ Now no man at the table knew to what purpose he said this unto him. ²⁹ For some thought, because Judas had the purse, that JESUS

JOHN 13. 30.

had said to him :
Buy those things
which we have need
of for the festival
day : or that he
should give someth-
ing to the poor.
30 He therefore hav-
ing receiveth the
morsel,* went out
immediately. And
it was night.

165. Glorification of Jesus. — Law of charity.

JOHN 13. 31-35.

31 When he therefore was gone out JESUS said : Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God also will glorify him in himself : and immediately will he glorify him. 33 Little children, ye a little while I am with you. You shall seek me, and as I said to the Jews : Whither I go, you cannot come : so I say to you now. 34 A new commandment I give unto you : That you love one another, as I have loved you, that you also love one another. 35 By this shall all men know that you are my disciples, if you have love one for another.

166. Institution of the Eucharist.†

MATT. 6. 26-29.

26 And whilst they were
at supper, JESUS took

MARK 14. 22-25.

22 And whilst they were
eating, JESUS took bread :

LUKE 22. 15-20.

15 And he said to them :
With desire I have desired

* The opinion of ORIGEN and others that the morsel (*psómios*) given to Judas, was the consecrated bread is refuted by S. AUGUSTINE. See Cf. FILLION, S. S. *Essais d'exégèse*, 1884, p. 311-326, Judas assistait-il à l'institution de la Ste Eucharistie? The learned writer concludes : that very likely Judas went out before our Lord instituted the Holy Eucharist. This view is common now, although the weight of authority down to recent times is in favor of the opposite. — But, we may understand that many admit a sacrilegious communion of Judas for oratorical purposes rather than on a critical basis : "La tradition sur ce point s'est probablement formée *oratorio modo*, de même qu'elle s'est propagée surtout de chaire en chaire." FILLION, l. c. — Cf. ANDREWS, *Life of O. Lord*, p. 491-493.

The only reason for maintaining the communion of Judas is the order of facts as presented by Luke. Cf. LESÈTRE, *La méthode historique de S. Luc*. Rev. Biblique, 1892, p. 183-184. But, "N'est-il pas de toute vraisemblance que se servant de son procédé ordinaire, S. Luc a joint ensemble tout ce qui regarde les défaillances des apôtres."

Even "*rationes congruentia*" are not wanting in support of our opinion, as is shown by LE CAMUS, l. c. p. 187 "Il semble difficile d'admettre que Jésus ait permis à la haine hypocrite de venir ainsi recevoir de ses propres mains le sacrement de son amour, distribué pour la première fois. Une si auguste institution a-t-elle pu être souillée par un si indigne sacrilège? Celui qui ne voulut pas com-

mencer ses discours d'adieu et épancher son âme dans le cœur de ses disciples avant que Judas ne fût sorti, put-il se résoudre à donner au traître son corps et son sang comme gages d'une rédemption à laquelle il ne devait point participer et d'une tendresse que son mauvais cœur était incapable de comprendre?" Moreover could He say, in presence of Judas : I shall drink this fruit of the vine, with you in the kingdom of my father? (Matt. 26, 29. §. 165)? Cf. SCHANZ, *Lucas*, 500-510.

† Why does not S. John, the apostle *par excellence* of the Sacred Heart, relate the institution of the Blessed Sacrament? The common answer is : Because the story had already been told as fully as it was known. But this is not altogether satisfactory. So many other facts well described by the Synoptics, and of less importance, have been related again by S. John. MALDONAT suggests another reason : "Joannes cœnam et eucharistiam prætermisit, partim quod de Eucharistia satis dixissent alii, partim quod et ipse de ea diseruisset cap. 6." (*In Joann.* xiii, 1). The latter seems to me the best. S. John had already given his teaching on the Eucharist; when speaking of the bread of life in connection with the multiplication of the loaves. The fact of the institution commemorated in the Church regularly, would naturally present itself to the mind of the reader of John 6. Cf. KÄLHER, *Von der Welt zum Himmelreich*, 1892. LOISY, *L'enseignement Biblique*, 1893, p. 38-48.

MATT. 26. 27-29.

bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat: This is my body. ²⁷ And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this. ²⁸ For this is my blood of the new testament which shall be shed for many unto remission of sins. ²⁹ And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my father.

MARK 14. 23-25.

and gave to them, and said: Take ye, This is my body. ²³ And having taken the chalice, giving thanks he gave *it* to them. And they all drank of it. ²⁴ And he said to them: This is my blood of the new testament, which shall be shed for many. ²⁵ Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

LUKE 22. 16-20.

to eat this pasch with you before I suffer. ¹⁶ For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God. ¹⁷ And having taken the chalice he gave thanks, and said: Take, and divide *it* among you. ¹⁸ For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. ¹⁹ And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me. ²⁰ In like manner the chalice also after he had supped, saying: This is the chalice the new testament in my blood, which shall be shed for you.

167. Peter's denial foretold. *

MATT. 26. 31-35.

³¹ Then JESUS saith to them: All you shall be scandalized in me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed.* ³² But after I shall be risen again, I will go before you into Galilee. ³³ And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. ³⁴ JESUS said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. ³⁵ Peter saith to him: Yea, though I should die with thee, I will not deny

MARK 14. 27-31.

²⁷ And JESUS saith to them: You will all be scandalized in my regard this night; for it is written, *I will strike the shepherd, and the sheep shall be dispersed.* ²⁸ But after I shall be risen again, I will go before you into Galilee. ²⁹ But Peter saith to him: Although all shall be scandalized in thee, yet not I. ³⁰ And JESUS saith to him: Amen I say to thee, to-day even in this night, before the cock crow twice, thou shalt deny me thrice. ³¹ But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And

LUKE 22. 31-34.

³¹ And the Lord said: Simon, Simon, behold satan hath desired to have you that he may sift you as wheat. ³² But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren. ³³ Who said to him: Lord, I am ready to go with thee both into prison and to death. ³⁴ And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

JOHN 13. 36-38.

³⁶ Simon Peter saith to him: Lord, whither goest thou? JESUS answered: Whither I go, thou canst not follow me now, but thou shalt follow hereafter. ³⁷ Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee. ³⁸ JESUS answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.

* Matt. and Mark place this prediction on the way to Gethsemane. The arrangement of John (which Luke follows Cf. 164 note) seems to be preferred. A parallel passage

is contained in the fragment of a non-canonical Gospel discovered in Egypt, 1893. See on that P. SAVI, *Le fragment evangelique du Fayoum*, Rev. Bibl. 1892, p. 320-344.

MATT. 26. 35.

thee. And in like manner said all the disciples.

MARK 14. 31.

in like manner also said they all.

168. The remark concerning the sword.

LUKE 22. 34^b-38.

34 And he said to them : 35 When I sent you without purse and scrip and shoes, did you want anything? 36 But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword. 37 For I say to you, that this that is written, must yet be fulfilled in me, *And with the wicked was he reckoned.* For the things concerning me have an end. 38 But they said: Lord, behold here *are* two swords. And he said to them: It is enough.

169. Farewell discourse of Jesus.

10 Words of encouragement; promise of the Paraclete.

JOHN 14. 1-31.

1 Let not your heart be troubled. You believe in God, believe also in me. 2 In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. 3 And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be. 4 And whither I go you know, and the way you know.

5 Thomas saith to him: Lord, we know not whither thou goest, and how can we know the way? 6 JESUS saith to him: I am the way, and the truth, and the life. No man cometh to the Father but by me. 7 If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him.

8 Philip saith to him: Lord, shew us the Father, and it is enough for us. 9 JESUS saith to him: So long a time have I been with you: and have you not known me? Philip he that seeth me, seeth the Father also. How sayest thou, shew us the Father? 10 Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. 11 Believe you not that I am in the Father, and the Father in me? 12 Otherwise believe for the very works' sake.

Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do. 13 Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. 14 If you shall ask me anything in my name, that I will do. 15 If you love me, keep my commandments. 16 And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. 17 The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him: because he shall abide with you, and shall be in you.

18 I will not leave you orphans: I will come to you. 19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. 20 In that day you shall know that I am in my Father, and you in me, and I in you. 21 He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him. 22 Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world? 23 JESUS answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: 24 He that loveth me not, keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.

25 These things have I spoken to you, abiding with you. 26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. 28 You have heard that I said to you: I go away and I come unto you. If you loved me, you would indeed

be glad, because I go to the Father : for the Father is greater than I. ²⁹ And now I have told you before it come to pass : that when it shall come to pass you may believe. ³⁰ I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. ³¹ But that the world may know that I love the Father : and as the Father hath given me commandment, so do I. Arise, let us go hence.

20 Jesus goes out, proceeds towards Gethsemane.

MATT. 26. 30.

³⁰ And a hymn being said, they went out unto mount Olivet.

MARK 14. 26.

²⁶ And when they had said an hymn, they went forth to the mount of Olives.

LUKE 22. 39.

³⁹ And going out he went according to his custom to the mount of Olives. And his disciples also followed him.

30 Jesus the True Vine. Commandment of love.

JOHN 15. 1-27.

¹ I am the true vine; and my Father is the husbandman. ² Every branch in me, that beareth not fruit, he will take away : and every one that beareth fruit he will purge it, that it may bring forth more fruit. ³ Now you are clean by reason of the word which I have spoken to you. ⁴ Abide in me : and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. ⁵ I am the vine; you the branches : he that abideth in me, and I in him, the same beareth much fruit : for without me you can do nothing. ⁶ If any one abide not in me : he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. ⁷ If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. ⁸ In this is my Father glorified ; that you bring forth very much fruit, and become my disciples.

⁹ As the Father hath loved me, I also have loved you. Abide in my love. ¹⁰ If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. ¹¹ These things I have spoken to you, that my joy may be in you, and your joy may be filled. ¹² This is my commandment, that you love one another, as I have loved you. ¹³ Greater love than this no man hath, that a man lay down his life for his friends. ¹⁴ You are my friends, if you do the things that I command you. ¹⁵ I will not now call you servants : for the servant knoweth not what his lord doth. But I have called you friends : Because all things whatsoever I have heard of my Father, I have made known to you. ¹⁶ You have not chosen me : but I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain : that whatsoever you shall ask of the Father in my name, he may give it you.

¹⁷ These things I command you, that you love one another. ¹⁸ If the world hate you, know you that it hath hated me before you. ¹⁹ If you had been of the world; the world would love its own : but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. ²⁰ Remember my word that I said to you : The servant is not greater than his master. If they have persecuted me, they will also persecute you : if they have kept my word, they will keep yours also. ²¹ But all these things they will do to you for my name's sake : because they know not him that sent me. ²² If I had not come, and spoken to them, they would not have sin : but now they have no excuse for their sin. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done among them the works that no other man hath done, they would not have sin : but now they have both seen and hated both me and my Father. ²⁵ But that the word may be fulfilled which is written in their law : *They have hated me without cause.* ²⁶ But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. ²⁷ And you shall give testimony, because you are with me from the beginning.

**40 Hatred and persecutions predicted. The Comforter.
Gladness after Sorrow.**

JOHN 16. 1-33.

¹ These things have I spoken to you, that you may not be scandalized. ² They will put you out of the synagogues : yea, the hour cometh, that whosoever killeth

you, will think that he doth a service to God. 3 And these things will they do to you, because they have not known the Father, nor me.

4 But these things I have told you, that when the hour shall come, you may remember that I told you of them. 5 But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? 6 But because I have spoken these things to you sorrow hath filled your heart. 7 But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. 8 And when he is come, he will convince the world of sin, and of justice, and of judgment. 9 Of sin: because they believed not in me. 10 And of justice: because I go to the Father; and you shall see me no longer. 11 And of judgment: because the prince of this world is already judged.

12 I have yet many things to say to you: but you cannot bear them now. 13 But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you. 14 He shall glorify me; because he shall receive of mine, and shall shew it to you. 15 All things whatsoever the Father hath, are mine. Therefore I said, he shall receive of mine, and shew it to you. 16 A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.

17 Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall not see me, and because I go to the Father? 18 They said therefore: What is this that he saith, A little while? we know not what he speaketh. 19 And JESUS knew that they had a mind to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me? 20 Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. 21 A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. 23 And in that day you shall not ask me anything. Amen, amen, I say to you: if you ask the Father anything in my name, he will give it you. 24 Hitherto you have not asked anything in my name. Ask, and you shall receive: that your joy may be full.

25 These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. 26 In that day you shall ask in my name: and I say not to you, that I will ask the Father for you: 27 For the Father himself loveth you, because you have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

29 His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. 30 Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God. 31 JESUS answered them: Do you now believe? 32 Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

170. Sacerdotal prayer of Jesus.

JOHN 17. 1-26.

1 These things JESUS spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. 2 As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. 3 Now this is eternal life: That they may know thee, the only true God, and JESUS-CHRIST, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do: 5 and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

6 I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. 7 Now they have known that all things which thou hast given me are from thee: 8 because the words which thou gavest me, I have given to them: and they

have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. ⁹ I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine: ¹⁰ And all my things are thine, and thine are mine: and I am glorified in them. ¹¹ And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as we also are. ¹² While I was with them, I kept them in thy name. Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. ¹³ And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. ¹⁴ I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. ¹⁵ I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. ¹⁶ They are not of the world: as I also am not of the world. ¹⁷ Sanctify them in truth. Thy word is truth. ¹⁸ As thou hast sent me into the world, I also have sent them into the world. ¹⁹ And for them do I sanctify myself: that they also may be sanctified in truth. ²⁰ And not for them only do I pray, but for them also who through their word shall believe in me: ²¹ That they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me. ²² And the glory which thou hast given me, I have given to them: that they may be one, as we also are one. ²³ I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. ²⁴ Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. ²⁵ Just Father, the world hath not known thee: but I have known thee: and these have known, that thou hast sent me. ²⁶ And I have made known thy name to them, and will make it known; that the love, wherewith thou hast loved me, may be in them, and I in them.

171. Jesus crosses the Cedron and enters the garden of Gethsemani.

JOHN 18. 1.

¹ When JESUS had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

172. The prayer and agony of Jesus in the garden.

MATT. 26. 36-46.

³⁶ Then JESUS came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray. ³⁷ And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. ³⁸ Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. ³⁹ And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. ⁴⁰ And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What?

MARK 14. 32-42.

³² And they come to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. ³³ And he taketh Peter and James and John with him; and he began to fear and to be heavy. ³⁴ And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. ³⁵ And when he was gone forward a little he fell flat on the ground; and he prayed that if it might be, the hour might pass from him: ³⁶ And he saith: Abba, Father, all things are possible to thee, remove this chalice from me, but not what I will, but what thou wilt. ³⁷ And he cometh, and findeth them sleeping.

LUKE 22. 40-46.

⁴⁰ And when he was come to the place, he said to them: Pray, lest you enter into temptation. ⁴¹ And he was withdrawn away from them a stone's cast: and kneeling down he prayed, ⁴² saying: Father, if thou wilt, remove this chalice from me: But yet not my will, but thine be done. ⁴³ And there appeared to him an Angel from heaven, strengthening him. And being in an agony, he prayed the longer. ⁴⁴ And his sweat became as drops of blood trickling down upon the ground. ⁴⁵ And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. ⁴⁶ And he said to

MATT. 26. 41-46.

Could you not watch one hour with me? ⁴¹ Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. ⁴² Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. ⁴³ And he cometh again, and findeth them sleeping; for their eyes were heavy. ⁴⁴ And leaving them he went again: and he prayed the third time, saying the self-same word. ⁴⁵ Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. ⁴⁶ Rise, let us go: behold he is at hand that will betray me.

MARK 14. 38-42.

And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? ³⁸ Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. ³⁹ And going away again, he prayed, saying the same words. ⁴⁰ And when he returned he found them again asleep (for their eyes were heavy), and they knew not what to answer him. ⁴¹ And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come; behold the Son of man shall be betrayed into the hands of sinners. ⁴² Rise up, let us go. Behold, he that will betray me is at hand.

LUKE 22. 46.

them: Why sleep you? arise, pray, lest you enter into temptation,

173. The traitor's kiss and the arrest of Jesus.

MATT. 26. 47-56.

⁴⁷ As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. ⁴⁸ And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. ⁴⁹ And forthwith coming to JESUS, he said: Hail, Rabbi. And he kissed him. ⁵⁰ And JESUS said to him: Friend, whereto art thou come? Then they came up, and laid hands on JESUS, and held him. ⁵¹ And behold one of them that were with JESUS, stretching forth his hand, drew out his sword; and striking the servant

MARK 14. 43-52.

⁴³ And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. ⁴⁴ And he that betrayed him had given them a sign, saying: whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully. ⁴⁵ And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him. ⁴⁶ But they laid hands on him, and held him. ⁴⁷ And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear. ⁴⁸ And

LUKE 22. 47-53.

⁴⁷ As he was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to JESUS for to kiss him. ⁴⁸ And JESUS said to him: Judas, dost thou betray the Son of man with a kiss? ⁴⁹ And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? ⁵⁰ And one of them struck the servant of the high priest, and cut off his right ear. ⁵¹ But JESUS answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. ⁵² And JESUS said to the chief priests, and magistrates of the temple, and the

JOHN 18. 2-11.

² And Judas also, who betrayed him, knew the place: because JESUS had often resorted thither together with his disciples. ³ Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. ⁴ JESUS therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? ⁵ They answered him: JESUS of Nazareth. JESUS saith to them: I am he. And Judas also, who betrayed him, stood with them. ⁶ As soon therefore as he had said to them: I am he:

MATT. 26. 52-56.

of the high-priest, cut off his ear. ⁵² Then JESUS saith to him : Put up again thy sword into its place : For all that take the sword shall perish with the sword. ⁵³ Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? ⁵⁴ How then shall the Scriptures be fulfilled, that so it must be done. ⁵⁵ In that same hour JESUS said to the multitudes : You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. ⁵⁶ Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

MARK 14. 49-52.

JESUS answering, said to them : Are you come out as to a robber with swords and staves to apprehend me? ⁴⁹ I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

⁵⁰ Then his disciples leaving him, all fled away. ⁵¹ And a certain young man followed him having a linen cloth cast about his naked body : and they laid hold on him. ⁵² But he, casting off the linen cloth, fled from them naked.

LUKE 22. 53.

ancients that were come unto him : Are you come out, as it were against a thief, with swords and clubs? ⁵³ When I was daily with you in the temple, you did not stretch forth your hands against me : but this is your hour, and the power of darkness.

JOHN 18. 7-11.

they went backward, and fell to the ground. ⁷ Again therefore he asked them : Whom seek ye? And they said : JESUS of Nazareth. ⁸ JESUS answered, I have told you, that I am he. If therefore you seek me, let these go their way. ⁹ That the word might be fulfilled, which he said : Of them whom thou hast given me, I have not lost any one. ¹⁰ Then Simon Peter having a sword, drew it ; and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. ¹¹ JESUS therefore said to Peter : Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

174. Jesus before Annas.*

Friday, April 7; 1-2 A. M.

JOHN 18. 12-14; 19-24.

¹² Then the band and the tribune, and the servants of the Jews, took JESUS, and bound him : ¹³ and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. ¹⁴ Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

* St Chrysostom : St Augustine and many others have maintained that all that is described by John (18. 13-24) happened at the house of Annas: v. g. the first denial of Peter,

the first examination of Christ, the buffet of one of the by-standers. MALDONAT (Matt. 26. 56) confesses that St John writes as if he intended it to be understood that much of

¹⁹ The high-priest therefore asked JESUS of his disciples, and of his doctrine. ²⁰ JESUS answered him : I have spoken openly to the world : I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. ²¹ Why askest thou me? ask them who have heard what I have spoken unto them : behold they know what things I have said. ²² And when he had said these things, one of the servants standing by gave JESUS a blow, saying : Answerest thou the high-priest so? ²³ JESUS answered him : If I have spoken evil, give testimony of the evil : but if well, why strikest thou me? ²⁴ And Annas sent him bound to Caiphas the high-priest.

175 First hearing before the Sanhedrin and Caiphas.

3-5 A. M.

MATT. 26. 57-66.

⁵⁷ But they holding JESUS led him to Caiphas the high-priest, where the scribes and the ancients were assembled. ⁵⁸ And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. ⁵⁹ And the chief priests and the whole council sought false witness against JESUS, that they might put him to death : ⁶⁰ And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; ⁶¹ and they said : This man said : I am able to destroy the temple of God, and after three days to rebuild it. ⁶² And the high-priest rising up, said to him : Answerest thou nothing to the things which these witness against thee. ⁶³ But JESUS

MARK 14. 53-64.

⁵³ And they brought JESUS to the high-priest; and all the priests and the scribes and the ancients assembled together. ⁵⁴ And Peter followed him afar off even into the court of the high-priest; and he sat with the servants at the fire, and warmed himself. ⁵⁵ And the chief priests and all the council sought for evidence against JESUS, that they might put him to death, and found none. ⁵⁶ For many bore false witness against him, and their evidence were not agreeing. ⁵⁷ And some rising up, bore false witness against him, saying : ⁵⁸ We heard him say : I will destroy this temple made with hands, and within three days I will build another not made with hands. ⁵⁹ And their witness did not agree. ⁶⁰ And the high-

LUKE 22. 54.

⁵⁴ And apprehending him, they led him to the high-priest's house. But Peter followed afar off.

what he relates afterwards took place there; he thinks however that an attentive reader should see clearly the silent and obscure change of scene signified by St John, who gives a more than sufficient hint that the denials of St Peter and the other events described afterwards took place in the house of Caiphas. After St Cyril, he explains the *ŷ.* 24 by a transposition; its proper place being after *ŷ.* 13. Possibly the house of Annas was on the way to that of Caiphas.

I am not convinced by this "tacit reason" and prefer to accept simply and entirely the narrative of St John, an eye-witness. NEANDER (4th ed. 1851 p. 455) who re-examined carefully this question, remarks how it is easy to understand that St John "*omitted* the examination before Caiphas, because generally known by other traditions, and *gave* the one which was least known." In *ŷ.* 14 he cites the declaration of Caiphas *in view* of the omission of the full trial before him. Then he suggests that "perhaps the leading out of Christ occasioned one of Annas's servants

to put the question (*ŷ.* 25) which brought out Peter's second denial." (Cf. Luke 22. 61).

As to the denials, the four Evangelists tell us that three denials were predicted and they record three denials. Their variations are rather a proof of their truthfulness. "St Luke adds force to the episode by placing all three denials together. With St John dramatic propriety is sacrificed to chronological accuracy." (LIGHTFOOT, *Biblical Studies*, p. 191). So following St John, we maintain that the first denial took place in the court of Annas. The third in that of Caiphas. The second perhaps in the same place, perhaps, in the fore court of the house of Annas, when Our Lord was led out.

Tradition, at Jerusalem, places the house of Annas at some distance from that of Caiphas. On our question, see a suggestive paper : AZIBERT, *La nuit de la Passion chez Anne et Caïphe*. Rev. Bibl. 1892, p. 282-292. Cf. FOUARD, II, 272-74. The arguments for the opposite view are well summed up in FILLION. *S. Jean* (18. 14).

MATT. 26. 64-66.

held his peace. And the high-priest said to him : I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. ⁶⁴ JESUS saith to him : Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. ⁶⁵ Then the high-priest rent his garments, saying : He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy. ⁶⁶ What think you? But they answering said : He is guilty of death.

MARK 14. 61-64.

priest rising up in the midst, asked JESUS, saying : Answerest thou nothing to the things that are laid to thy charge by these men? ⁶¹ But he held his peace and answered nothing. Again the high-priest asked him, and said to him : Art thou the Christ the Son of the blessed God? ⁶² And JESUS said to him : I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. ⁶³ Then the high-priest rending his garments, saith : What need we any farther witnesses? ⁶⁴ You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.

176 Peter's denials.*

MATT. 26. 69-75.

⁶⁹ But Peter sat without in the court : and there came to him a servant-maid, saying : Thou also wast with JESUS the Galilean. ⁷⁰ But he denied before them all, saying : I know not what thou sayest. ⁷¹ And as he went out of the gate, another maid saw him, and she said to them that were there : This man also was with JESUS of Nazareth. ⁷² And again he denied with an oath : That I know not the man.

MARK 15. 66-72.

⁶⁶ Now when Peter was in the court below, there cometh one of the maid-servants of the high-priest. ⁶⁷ And when she had seen Peter warming himself, looking on him she saith : Thou also wast with JESUS of Nazareth. ⁶⁸ But he denied, saying : I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. ⁶⁹ And again a maid-servant seeing him,

LUKE 22. 55-62.

⁵⁵ And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. ⁵⁶ Whom when a certain servant-maid had seen sitting at the light, and had earnestly beheld him, she said : This man also was with him. ⁵⁷ But he denied him, saying : Woman, I know him not. ⁵⁸ And after a little while another seeing him, said : Thou also art one of them. But

JOHN 18. 15-18, 25-27.

¹⁵ And Simon Peter followed JESUS, and so did another disciple. And that disciple was known to the high-priest, and went in with JESUS into the court of the high-priest. ¹⁶ But Peter stood at the door without. The other disciple therefore who was known to the high-priest, went out, and spoke to the portress, and brought in Peter. ¹⁷ The maid therefore that was portress, saith to Peter :

* See 174 note. The Synoptists seem to place the three denials in the house of Caiaphas, because they omit the preliminary examination, in the house of Annas. Their mention of the first denial therefore is *retrospective*. "La distinction de lieu aura paru à St Marc suffisamment indiquée par ce mot qu'après le reniement, Pierre était sorti". Mark. 15. 68. AZIBERT b. c. 291.

"Quæres quoties Petrus negavit Christum? Respondet Dyonisius Carthusianus sexies. Idem videtur colligi ex Augustino, (*De consensu Evangelistarum* 3, 9.) Addit Cajetanus

Petrum septies negasse Christum scilicet, ter interpellatum a feminis, et quater a viris". (CORNELIUS A LAPIDE, in *Mat.* 26, 70).

A principle of solution to those difficulties is well expressed by FOUARD (II, 281). "Instead of limiting the recusancy of the Apostle to three disavowals framed by his lips, we believe it more likely that three distinct times during this night Peter was recognized by various persons, and that on these three occasions he proved false to his Master, each time reiterating his denial under different forms and before more than one witness."

MATT. 26. 73-75.

73 And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. 74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew. 75 And Peter remembered the word of JESUS which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly.

MARK 15. 70-72.

began to say to the standers-by: This is one of them. 70 But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. 71 But he began to curse and to swear, saying: I know not this man of whom you speak. 72 And immediately the cock crew again. And Peter remembered the word that JESUS had said unto him: Before the cock crow twice, thou shalt deny me. And he began to weep.

LUKE 22. 59-62.

Peter said: O man, I am not. 59 And after the space as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him: for he is also a Galilean. 60 And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew. 61 And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. 62 And Peter going out wept bitterly.

JOHN 18. 18, 25-27.

Art not thou also one of this man's disciples? He saith: I am not. 18 Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, warming himself. 25 And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. 26 One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him? 27 Again therefore Peter denied: and immediately the cock crew.

177 Jesus mocked and maltreated.

MATT. 26. 67-68

67 Then did they spit in his face, and buffeted him, and others struck his face with the palms of their hands. 68 Saying: Prophecy unto us, O Christ; who is he that struck thee?

MARK 14. 65.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophecy: and the servants struck him with the palms of their hands.

LUKE 22. 63-65.

63 And the men that held him, mocked him, and struck him. 64 And they blindfolded him, and smote his face. And they asked him, saying: Prophecy who is it that struck thee? 65 And blaspheming, many other things they said against him.

178 Second hearing before the Sanhedrin.

5-6. A. M.

MATT. 27. 1.

And when morning was come, all the chief priests and ancients of the people took counsel against JESUS, that they might put him to death.

MARK 15. 1.

And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council.

LUKE 22. 66-71.

66 And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. 67 And he said to them: If I shall tell you, you will not believe

LUKE 22. 68-71.

me : ⁶⁸ And if I shall also ask you, you will not answer me, nor let me go. ⁶⁹ But hereafter the Son of man shall be sitting on the right hand of the power of God. ⁷⁰ Then said they all : Art thou then the Son of God? Who said : You say that I am. ⁷¹ And they said : What need we any farther testimony? For we ourselves have heard it from his own mouth.

179. Despair and death of Judas.

MATT. 27. 3-10.

³ Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients. ⁴ Saying : I have sinned, in betraying innocent blood. But they said : What is that to us? look thou to it. ⁵ And casting down the pieces of silver in the temple, he departed : and went and hanged himself with an halter. ⁶ But the chief priests having taken the pieces of silver, said : It is not lawful to put them into the corbana, because it is the price of blood. ⁷ And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. ⁸ For this cause that field was called Haceldama, that is, the field of blood, even to this day. ⁹ Then was fulfilled that which was spoken by Jeremias the prophet, saying : *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.* ¹⁰ *And they gave them unto the potter's field, as the Lord appointed to me.*

180. Civil trial before Pilate. Charge of sedition.

MATT. 27. 2, 11-14.

² And they brought him bound, and delivered him to Pontius Pilate the governor.

MARK 15. 1^b-5.

Binding JESUS, led him away, and delivered him to Pilate.

LUKE 23. 1-5.

¹ And the whole multitude of them rising up, led him to Pilate. ² And they began to accuse him, saying : We have found this man perverting our nation, and forbidding to give tribute to Cesar, and saying that he is Christ the king.

JOHN 18. 28-38.

²⁸ Then they led JESUS from Caiphas to the governor's hall. And it was morning : and they went not into the hall, that they might not be defiled, but that they might eat the pasch. ²⁹ Pilate therefore went out to them, and said : What accusation bring you against this man? ³⁰ They answered and said to him : If he were not a malefactor, we would not have delivered him up to thee. ³¹ Pilate therefore said to them : Take him you, and judge him according to your law. The Jews

MATT. 27. 11-14.

¹¹ And JESUS stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? JESUS saith to him: Thou sayest *it*. ¹² And when he was accused by the chief priests and ancients, he answered nothing. ¹³ Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? ¹⁴ And he answered him to never a word: so that the governor wondered exceedingly.

MARK 15. 2-5.

² And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest *it*. ³ And the chief priests accused him in many things. ⁴ And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. ⁵ But JESUS still answered nothing; so that Pilate wondered.

LUKE 23. 3-5.

³ And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest *it*. ⁴ And Pilate said to the chief priests and to the multitudes: I find no cause in this man. ⁵ But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

JOHN 18. 32-38.

therefore said to him: It is not lawful for us to put any man to death. ³² That the word of JESUS might be fulfilled which he said, signifying what death he should die.

³³ Pilate therefore went into the hall again, and called JESUS, and said to him: Art thou the king of the Jews? ³⁴ JESUS answered: Sayest thou this thing of thyself, or have others told it thee of me? ³⁵ Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done? ³⁶ JESUS answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. ³⁷ Pilate therefore said to him: Art thou a king then? JESUS answered: Thou sayest, that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice. ³⁸ Pilate saith to him: What is truth? And when he said this he went out again to the Jews, and saith to them: I find no cause in him.



181. Jesus sent to Herod.

LUKE 23. 6-12.

⁶ But Pilate hearing Galilee, asked if the man were of Galilee? ⁷ And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. ⁸ And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, because he had heard many things of him : and he hoped to see some sign wrought by him. ⁹ And he questioned him in many words. But he answered him nothing. ¹⁰ And the chief priests and the scribes stood by, earnestly accusing him. ¹¹ And Herod with his army set him at nought : and mocked him, putting on him a white garment, and sent him back to Pilate. ¹² And Herod and Pilate were made friends that same day : for before they were enemies one to another.

182. Jesus and Barabbas.

MATT. 27. 15-23.

¹⁵ Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. ¹⁶ And he had then a notorious prisoner, that was called Barabbas. ¹⁷ They therefore being gathered together, Pilate said : Whom will you that I release to you, Barabbas, or JESUS that is called Christ? ¹⁸ For he knew that for envy they had delivered him. ¹⁹ And as he was sitting in the place of judgment, his wife sent to him, saying : Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. ²⁰ But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make JESUS away. ²¹ And the governor answering, said to them : Whether will you of the two to be released unto you? But they said, Barabbas. ²² Pilate saith to them : What shall I do then with

MARK 15. 6-14.

⁶ Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. ⁷ And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. ⁸ And when the multitude was come up, they began to desire *that he would do*, as he had ever done unto them. ⁹ And Pilate answered them, and said : Will you that I release to you the king of the Jews? ¹⁰ For he knew that the chief priests had delivered him up out of envy. ¹¹ But the chief priests moved the people, that he should rather release Barabbas to them. ¹² And Pilate again answering, saith to them : What will you then that I do to the king of the Jews? ¹³ But they again cried out : Crucify him? ¹⁴ And Pilate saith to them : Why, what evil hath he done? But they cried out the more : Crucify him.

LUKE 23. 13-23.

¹³ And Pilate calling together the chief priests, and the magistrates, and the people, ¹⁴ said to them : You have presented unto me this man, as one that perverteth the people, and behold I, having examined him before you, find no cause in this man in those things wherein you accuse him. ¹⁵ No, nor Herod neither. For I sent you to him, and behold nothing worthy of death is done to him. ¹⁶ I will chastise him therefore, and release him. ¹⁷ Now of necessity he was to release unto them one upon the feast-day. ¹⁸ But the whole multitude together cried out, saying : Away with this man, and release unto us Barabbas. ¹⁹ Who for a certain sedition made in the city, and for a murder, was cast into prison. ²⁰ And Pilate again spoke to them, desiring to release JESUS. ²¹ But they cried again, saying : Crucify him, crucify him. ²² And he said to them the third time :

JOHN 18. 39-40.

³⁹ But you have a custom that I should release one unto you at the pasch : will you therefore that I release unto you the king of the Jews? ⁴⁰ Then cried they all again, saying : Not this man, but Barabbas. Now Barabbas was a robber.

MATT. 27. 23.

JESUS that is called Christ? They say all: Let him be crucified. ²³ The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

LUKE 23. 23.

Why, what evil hath this man done? I find no cause of death in him: I will chastise him therefore, and let him go. ²³ But they were instant with loud voices requiring that he might be crucified: and their voices prevailed.

183. Jesus condemned, scourged and mocked by the soldiers.

MATT. 27. 24-30.

²⁴ And Pilate seeing that he prevailed nothing: but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. ²⁵ And the whole people answering, said: His blood be upon us, and upon our children. ²⁶ Then he released to them Barabbas, and having scourged JESUS delivered him unto them to be crucified. ²⁷ Then the soldiers of the governor taking JESUS into the hall, gathered together unto him the whole band: ²⁸ And stripping him, they put a scarlet cloak about him. ²⁹ And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. ³⁰ And spitting upon him, they took the reed, and struck his head.

MARK 15. 15-19.

¹⁵ And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up JESUS, when he had scourged him, to be crucified,

¹⁶ And the soldiers led him away into the court of the palace, and they call together the whole band: ¹⁷ And they clothe him with purple, and plating a crown of thorns, they put it upon him. ¹⁸ And they began to salute him: Hail, king of the Jews. ¹⁹ And they struck his head with a reed: And they did spit on him. And bowing their knees, they adored him.

LUKE 23. 24-25.

²⁴ And Pilate gave sentence that it should be as they required. ²⁵ And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but JESUS he delivered up to their will.

JOHN 19. 1-3.

¹ Then therefore Pilate took JESUS, and scourged him.

² And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment. ³ And they came to him, and said: Hail, king of the Jews: and they gave him blows.



184. Pilate's last resistance.

JOHN 19. 4-16.

4 Pilate therefore went forth again, and saith to them : Behold I bring him forth unto you, that you may know that I find no cause in him. 5 (JESUS therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them : Behold the Man. 6 When the chief priests therefore and the servants had seen him, they cried out, saying : Crucify him, crucify him. Pilate saith to them : Take him you, and crucify him ; for I find no cause in him. 7 The Jews answered him : We have a law ; and according to the law he ought to die, because he made himself the Son of God. 8 When Pilate therefore had heard this saying, he feared the more. 9 And he entered into the hall again, and he said to JESUS : Whence art thou ? But JESUS gave him no answer. 10 Pilate therefore saith to him : Speakest thou not to me ? knowest thou not that I have power to crucify thee, and I have power to release thee ? 11 JESUS answered : Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin.

12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying : If thou release this man, thou art not Cesar's friend. For whosoever maketh himself a king, speaketh against Cesar. 13 Now when Pilate had heard these words, he brought JESUS forth ; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. 14 And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews : Behold your king. 15 But they cried out : Away with him, away with him, crucify him. Pilate saith to them : Shall I crucify your king ? The chief priests answered : We have no king but Cesar. 16 Then therefore he delivered him to them to be crucified.

185. Way of the Cross.

9. A. M.

MATT. 27. 31-32.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 And going out they found a man of Cyrene, named Simon : him they forced to take up his cross.

MARK 15. 20-21.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

21 And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.

LUKE 23. 26-32.

26 And as they led him away, they laid hold of one Simon of Cyrene, coming from the country ; and they laid the cross on him to carry after JESUS.

27 And there followed him a great multitude of people, and of women who bewailed and lamented him. 28 But JESUS turning to them said : Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. 29 For behold the days shall come, wherein

JOHN 19. 16b-17.

16 And they took JESUS, and led him forth.

17 And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew Golgotha.

LUKE 23. 30-32.

they will say :
Blessed are the
barren, and the
wombs that have
got borne, and the
naps that have not
piven suck. ³⁰ Then
shall they begin to
say to the moun-
tains : Fall upon
us : and to the hills :
Cover us. ³¹ For if
in the green wood
they do these things,
what shall be done
in the dry ?

³² And there were
also two other male-
factors led with
him to be put to
death.

186. The Crucifixion.

MATT. 27. 33-38.

³³ And they came
to the place that is
called Golgotha,
which is, the place
of Calvary. ³⁴ And
they gave him wine
to drink, mingled
with gall. And
when he had tasted,
he would not drink.
³⁵ And after they
had crucified him,
they divided his gar-
ments, casting lots;
that it might be ful-
filled which was
spoken by the pro-
phet, saying : *They
divided my gar-
ments among
them; and upon
my vesture they
cast lots.* ³⁶ And
they sat and watch-
ed him.

³⁷ And they put
over his head his
cause written : **THIS
IS JESUS THE KING
OF THE JEWS.**
³⁸ Then were cruci-
fied with him two
thieves : one on the
right hand, and one
on the left.

MARK 15. 22-28.

²² And they bring
him into the place
called Golgotha,
which being inter-
preted is, the place
of Calvary. ²³ And
they gave him to
drink wine mingled
with myrrh; but he
took it not. ²⁴ And
crucifying him, they
divided his gar-
ments, casting lots
upon them, what
every man should
take. ²⁵ And it was
the third hour, and
they crucified him.

²⁶ And the inscrip-
tion of his cause was
written over, **THE
KING OF THE JEWS.**
²⁷ And with him
they crucify two
thieves, the one on
his right hand and
the other on his left.

²⁸ And the Scripture
was fulfilled which
saith : *And with*

LUKE 22. 33-34, 38.

³³ And when they
were come to the
place which is call-
ed Calvary, they
crucified him there :
and the robbers, one
on the right and the
other on the left.
³⁴ And JESUS said :
Father, forgive
them, for they know
not what they do.
But they dividing
his garments, cast
lots.

.

³⁸ And there was
also a superscription
written over him in
letters of Greek, and
Latin, and Hebrew :
**THIS IS THE KING
OF THE JEWS.**

JOHN 19. 18-24.

¹⁸ Where they
crucified him, and
with him two others,
one on each side,
and JESUS in the
midst. ¹⁹ And Pi-
late wrote a title
also : and he put it
upon the cross. And
the writing was,
JESUS OF NAZA-
RETH THE KING
OF THE JEWS.
²⁰ This title there-
fore many of the
Jews did read : be-
cause the place
where JESUS was
crucified, was nigh
to the city : and it
was written in He-
brew, in Greek, and
in Latin. ²¹ Then
the chief priests of
the Jews said to Pi-
late : Write not : the
king of the Jews ;
but that he said : I
am the king of the
Jews. ²² Pilate
answered : What I
have written, I have
written. ²³ The
soldiers therefore
when they had cru-
cified him, took his
garments (and they

MARK 15. 28.

*the wicked he was
reputed.*

JOHN 19. 24.

made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout.²⁴ They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the Scripture might be fulfilled, saying: *They have parted my garments among them: and upon my vesture they have cast lot.* And the soldiers indeed did these things.

187. Jesus insulted on the Cross.

MATT. 27. 39-43.

³⁹ And they that passed by, blasphemed him, wagging their heads, ⁴⁰ and saying: Vah, thou that destroyest the temple of God and in three days dost rebuild it; save thy own self: if thou be the Son of God, come down from the cross. ⁴¹ In like manner also the chief priests with the scribes and ancients mocking, said: ⁴² He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. ⁴³ He trusted in God; let him now deliver *him* if he will have him: for he said: I am the Son of God.

MARK 15. 29-32.

²⁹ And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again: ³⁰ Save thyself, coming down from the cross. ³¹ In like manner also the chief priests mocking said with the scribes one to another: He saved others, himself he cannot save. ³² Let Christ the king of Israel come down now from the cross, that we may see and believe

LUKE 23. 35-37.

³⁵ And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the elect of God. ³⁶ And the soldiers also mocked him, coming to him, and offering him vinegar. ³⁷ And saying: If thou be the king of the Jews, save thyself.

188. The good thief.*

MATT. 27. 44.

⁴⁴ And the self-same thing the thieves also, that were crucified with him, reproached him with.

MARK 15. 32^b.

³² And they that were crucified with him, reviled him.

LUKE 23. 39-43.

³⁹ And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save

* S. Matthew and S. Mark attribute the insults to both the thieves; S. Luke to only one. We admit with S. Augustine (*De consensu Evang.* iii, 16) that Matt. and Mark

grouped together the blasphemers by categories, the people who passed by, the members of the Sanhedrin, and the crucified thieves.

LUKE 23. 40-43.

thyself, and us. ⁴⁰ But the other answering, rebuked him, saying : Neither dost thou fear God, seeing thou art under the same condemnation? ⁴¹ And we indeed justly, for we receive the due reward of our deeds : but this man hath done no evil. ⁴² And he said to JESUS : Lord, remember me when thou shalt come into thy kingdom. ⁴³ And JESUS said to him : Amen I say to thee, this day thou shalt be with me in paradise.

189. Mary and John at the foot of the Cross.

JOHN 19. 25-27.

²⁵ Now there stood by the cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. ²⁶ When JESUS therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother : Woman, behold thy son. ²⁷ After that, he saith to the disciple : Behold thy mother. And from that hour the disciple took her to his own.

190. Darkness covers the land.

About noon.

MATT. 27. 45.

⁴⁵ Now from the sixth hour there was darkness over the whole earth; until the ninth hour.

MARK 15. 33.

³³ And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

LUKE 23. 44-45.

⁴⁴ And * it was almost the sixth hour : and there was darkness over all the earth until the ninth hour. ⁴⁵ And the sun was darkened :

191. Death of Jesus.

3. P. M.

MATT. 27. 46-50.

⁴⁶ And about the ninth hour JESUS cried with a loud voice, saying : Eli, Eli, lamina sabac-thani? that is, My God, my God, why hast thou forsaken me? ⁴⁷ And some that stood there and heard, said : This man calleth Elias. ⁴⁸ And immediately one of them run-

MARK 15. 34-37.

³⁴ And at the ninth hour JESUS cried out with a loud voice, saying : Eloi, Eloi, lamma sabac-thani? Which is being interpreted, My God, my God, why hast thou forsaken me? ³⁵ And some of the standers-by hearing, said : Behold he calleth Elias. ³⁶ And one

LUKE 23. 46.

⁴⁶ And JESUS crying with a loud voice, said : Father, into thy hands I commend my spirit. And saying this he gave up the ghost.

JOHN 19. 28-30.

²⁸ Afterwards JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled, said : I thirst. ²⁹ Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. ³⁰ JESUS

* On the discrepancy between these statements and John 19. 14, see RAMSAY in *The Expositor*, March 1893, June 1896.

MATT. 27. 49-50.

ing, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. ⁴⁹ And the others said: Let be, let us see whether Elias will come to deliver him. ⁵⁰ And JESUS again crying with a loud voice, yielded up the ghost.

MARK 15. 37.

running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down. ³⁷ And JESUS having cried out with a loud voice, gave up the ghost.

JOHN 19. 30.

therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

192. The marvellous happenings.

MATT. 27. 51-53.

⁵¹ And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

MARK 15. 38.

³⁸ And the veil of the temple was rent in two, from the top to the bottom.

LUKE 23. 25^b.

²⁵ And the veil of the temple was rent in the midst.

193. The Centurion and the disciples on Calvary.

MATT. 27. 54-56.

⁵⁴ Now the centurion and they that were with him watching JESUS, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. ⁵⁵ And there were there many women afar off, who had followed JESUS from Galilee, ministering unto him. ⁵⁶ Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

MARK 15. 39-41.

³⁹ And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. ⁴⁰ And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome; ⁴¹ Who also when he was in Galilee, followed him, and ministered to him, and many other women that came up with him to Jerusalem.

LUKE 23. 47-49.

⁴⁷ Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man. ⁴⁸ And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. ⁴⁹ And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.

194. The side of Jesus pierced with a lance.

JOHN 19. 31-37.

³¹ Then the Jews (because it was the parascève) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. ³² The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. ³³ But after they were come to JESUS, when they saw that he was already dead, they did not break his legs. ³⁴ But one of the soldiers with a spear opened his side! and immediately there came out blood and water. ³⁵ And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe. ³⁶ For these things were done that the Scripture might be fulfilled: *You shall not break a bone of him.* ³⁷ And again another Scripture saith: *They shall look on him whom they pierced.*

195. The burial. The watch at the Sepulchre.

Friday 3-6 P. M. — Saturday.

MATT. 27. 57-66.

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of JESUS. 58 He went to Pilate, and asked the body of JESUS. Then Pilate commanded that the body should be delivered. 59 And Joseph taking the body, wrapt it up in a clean linen cloth. 60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. 61 And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

62 And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, 63 saying : Sir, we have remembered, that that seducer said, while he was yet alive : After three days I will rise again. 64 Command therefore the sepulchre to be guarded until the third day ; lest perhaps his disciples come, and steal him away, and say to the people : He is risen from the dead : and the last error shall be worse than the first. 65 Pilate said to them : You have a guard : go, guard it as you know. 66 And they departing, made the sepul-

MARK 15. 42-47.

42 And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), 43 Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of JESUS. 44 But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. 45 And when he had understood it by the centurion, he gave the body to Joseph. 46 And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre, which was hewed out of a rock. And he rolled a stone to the door of the sepulchre. 47 And Mary Magdalen and Mary the mother of Joseph beheld where he was laid.

LUKE 23. 50-56.

50 And behold there was a man named Joseph, who was a counsellor, a good and a just man, 51 (the same had not consented to their counsel and doings,) of Arimathea, a city of Judea, who also himself looked for the kingdom of God. 52 This man went to Pilate, and begged the body of JESUS. 53 And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. 54 And it was the day of the Parasceve, and the sabbath drew on. 55 And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid. 56 And returning they prepared spices and ointments :

And on the sabbath-day they rested according to the commandment.

JOHN 19. 38-42:

38 After these things Joseph of Arimathea, (because he was a disciple of JESUS, but secretly for fear of the Jews) besought Pilate that he might take away the body of JESUS. And Pilate gave leave. He came therefore and took away the body of JESUS. 39 And Nicodemus also came, he who at first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pound weight. 40 They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. 41 Now there was in the place, where he was crucified, a garden : and in the garden, a new sepulchre, wherein no man yet had been laid. 42 There therefore because of the parasceve of the Jews, they laid JESUS, because the sepulchre was nigh at hand.

MATT. 27. 66.

chre sure, sealing the stone, and setting guards.

196. The morning of the Resurrection.

Sunday. April 9.

MATT. 28. 2-4.

² And behold there was a great earthquake. For an angel of the Lord descended from heaven : and coming, rolled back the stone, and sat upon it : ³ And his countenance was as lightning, and his raiment as snow. ⁴ And for fear of him, the guards were struck with terror, and became as dead men.

197. The holy Women come to the Tomb.

MATT. 28. 1.

¹ And in the end of the Sabbath when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre.

MARK 16. 1-4.

¹ And when the Sabbath was past, Mary Magdalen and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus. ² And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. ³ And they said one to another : Who shall roll us back the stone from the door of the sepulchre ? ⁴ And looking, they saw the stone rolled back. For it was very great.

LUKE 24. 1-2.

¹ And on the first day of the week very early in the morning they came to the sepulchre, bringing the spices which they had prepared. ² And they found the stone rolled back from the sepulchre.

JOHN 20. 1.

¹ And on the first day of the week, Mary Magdalen cometh early, when it was yet dark unto the sepulchre : and saw the stone taken away from the sepulchre.

198. Mary Magdalen calls Peter and John.

JOHN 20. 2.*

² She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them : They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

* Hengstenberg is very successful in pointing out the fact that St. John intended his readers to understand ch. 20 by the light of the earlier Evangelists v. g. 20. ² We know not... and however St. John had mentioned only Mary Magdalene. — Cf. *Dublin Review*. Oct. 1876. *The Gospel narrative of the Resurrection*. Besides this article, see excellent remarks to the effect of explaining and

reconciling the differences noticeable between the four Evangelists in their accounts of our Lord's Resurrection in FOUARD, op. cit. II. Append XI, *Harmony of the four Gospels in the narrative of the Resurrection*. PLUMMER, op. cit. p. 546 "It is no paradox to say that the difficulty of harmonizing the various narratives is in itself a security for their general truthfulness."

199. The women at the Sepulchre.

MATT. 28. 5-8.

5 And the angel answering, said to the women: Fear not you: for I know that you seek JESUS who was crucified. 6 He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. 7 And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you. 8 And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

MARK 16. 5-8.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. 6 Who saith to them: Be not affrighted; you seek JESUS of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. 7 But go, tell his disciples and Peter, that he goeth before you into Galilee; there you shall see him as he told you. 8 But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man: for they were afraid.

LUKE 24. 3-8.

3 And going in, they found not the body of the Lord JESUS. 4 And it came to pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel. 5 And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? 6 He is not here but is risen. Remember how he spoke unto you, when he was yet in Galilee, 7 saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words.

200. Peter and John go to the Sepulchre.

LUKE 24. 12.

12 But Peter rising up ran to the sepulchre; and tooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

JOHN 20. 3-10.

3 Peter therefore went out, and that other disciple, and they came to the sepulchre. 4 And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. 5 And when he stooped down, he saw the linen cloths lying: but yet he went not in. 6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. 7 And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. 8 Then that other disciple also went in, who came first to the sepulchre: and he saw and believed. 9 For as yet they knew not the Scripture, that he must rise again from the dead. 10 The disciples therefore departed again to their home.

201. Jesus shows Himself to Mary Magdalen.

MARK 16. 9-11.

9 But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils. 10 She went and told them that had been with him, who were mourning and weeping. 11 And they hearing that he was alive, and had been seen by her, did not believe.

JOHN 20. 11-18.

11 But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre: 12 and she saw two angels in white, sitting, one at the head, and one at the feet, where the body of JESUS had been laid. 13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid him.

JOHN 20. 14-18.

¹⁴ When she had thus said, she turned herself back, and saw JESUS standing; and she knew not that it was JESUS. ¹⁵ JESUS saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away. ¹⁶ JESUS saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master). ¹⁷ JESUS saith to her: Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God. ¹⁸ Mary Magdalen cometh and telleth the disciples: I have seen the Lord, and these things he said to me.

202. He appears to the holy women.

MATT. 28. 9-10.

⁹ And behold JESUS met them, saying, All hail. But they came up, and took hold of his feet, and adored him. ¹⁰ Then JESUS said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

203. The guards report to the priests.

MATT. 28. 11-15.

¹¹ Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. ¹² And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, ¹³ saying: Say you: His disciples came by night, and stole him away when we were asleep. ¹⁴ And if the governor shall hear of this, we will persuade him, and secure you. ¹⁵ So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.

204. The Manifestation to the two Disciples at Emmaus.

MARK 16. 12-13.

¹² And after that he appeared in another shape to two of them walking, as they were going into the country. ¹³ And they going told it to the rest: neither did they believe them.

LUKE 24. 13-35.

¹³ And behold, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. ¹⁴ And they talked together of all these things which had happened. ¹⁵ And it came to pass, that while they talked and reasoned with themselves, JESUS himself also drawing near went with them. ¹⁶ But their eyes were held that they should not know him. ¹⁷ And he said to them: What are these discourses that you hold one with another as you walk, and are sad? ¹⁸ And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? ¹⁹ To whom he said: What things? And they said: Concerning JESUS of Nazareth, who was a prophet, mighty in work and word before God and all the people.

LUKE 24. 20-35.

²⁰ And how our chief priests and princes delivered him to be condemned to death, and crucified him. ²¹ But we hoped that it was he that should have redeemed Israel : and now besides all this, to-day is the third day since these things were done. ²² Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. ²³ And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. ²⁴ And some of our people went to the sepulchre : and found it so as the women had said, but him they found not. ²⁵ Then he said to them : O foolish, and slow of heart to believe in all things which the prophets have spoken. ²⁶ Ought not Christ to have suffered these things, and so to enter into his glory? ²⁷ And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things that were concerning him. ²⁸ And they drew nigh to the town whither they were going : and he made as though he would go farther. ²⁹ But they constrained him, saying : Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. ³⁰ And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them. ³¹ And their eyes were opened, and they knew him : and he vanished out of their sight. ³² And they said one to the other : Was not our heart burning within us, whilst he spoke in the way, and opened to us the Scriptures? ³³ And rising up the same hour they went back to Jerusalem : and they found the eleven gathered together, and those that were with them, ³⁴ saying : The Lord is risen indeed, and hath appeared to Simon.* ³⁵ And they told what things were done in the way : and how they knew him in the breaking of bread.

205. The Manifestation to the eleven in Jerusalem.

MARK 16. 14.

¹⁴ At length he appeared to the eleven as they were at table : and he upbraided

LUKE 24. 36-43.

³⁶ Now whilst they were speaking these things, Jesus stood in the midst of

JOHN 20. 19-25.

¹⁹ Now when it was late that same day, the first of the week, and the doors

* ORIGEN twice gives Simon as the name of the unnamed disciple. (*C. Cels.* II. 61-68). Starting from that, RESCH (*Aussercanonische Paralleltexte zu den Evangelien*) says that Ψ . 34 the two disciples instead of being met by news that the Lord was risen, relate their own story — which is not believed. — This is seemingly the state of affairs which S. Mark supposes — In that way, we understand more easily that the disciples, a few moments later,

when Jesus appears to them, imagine that they see a spirit. According to the ordinary reading of the text, this manifestation to Peter apparently took place after the two had started for Emmaus and before the disciples assembled at Jerusalem. — Cf. LOISY, *Amer. Ecclesiast. Review*, May 1896. The disciples of Emmaus. "If S. Luke brings together in his narrative all the apparitions of our Lord, it is obviously because his purpose is,

MARK 16. 14.

them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

LUKE 24. 37-43.

them, and saith to them : Peace be to you ; it is I, fear not. ³⁷ But they being troubled and frightened, supposed that they saw a spirit. ³⁸ And he said to them : Why are you troubled, and why do thoughts arise in your hearts ? ³⁹ See my hands and feet, that it is I myself ; handle, and see : for a spirit hath not flesh and bones, as you see me to have. ⁴⁰ And when he had said this, he shewed them his hands and feet. ⁴¹ But while they yet believed not and wondered for joy, he said : Have you here anything to eat ? ⁴² And they offered him a piece of a broiled fish, and a honeycomb. ⁴³ And when he had eaten before them, taking the remains he gave to them.

JOHN 20. 20-25.

were shut, were the disciples were gathered together for fear of the Jews, JESUS came and stood in the midst, and said to them : Peace be to you. ²⁰ And when he had said this, he shewed them his hands, and his side. The disciples therefore were glad, when they saw the Lord. ²¹ He said therefore to them again : Peace be to you. As the Father hath sent me, I also send you. ²² When he had said this, he breathed on them ; and he said to them : Receive ye the Holy Ghost : ²³ Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained. ²⁴ Now Thomas, one of the twelve, who is called Didymus, was not with them when JESUS came. ²⁵ The other disciples therefore said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

206. He appears to the apostles with Thomas.

Sunday, April 16.

JOHN 20. 26-29.

²⁶ And after eight days, again his disciples were within, and Thomas with them. JESUS cometh, the doors being shut, and stood in the midst, and said : Peace be to you. ²⁷ Then he saith to Thomas : Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side ; and be not faithless, but believing. ²⁸ Thomas answered, and said to him : My Lord, and my God. ²⁹ JESUS saith to him : Because thou hast seen me, Thomas thou hast believed : blessed are they that have not seen, and have believed.

207. He appears to seven disciples by the sea of Galilee.*

JOHN 21. 1-23.

¹ After this JESUS shewed himself again to the disciples at the sea of Tiberias. And he shewed *himself* after this manner. ² There were together Simon Peter, and

at the end of his Gospel, to sum up the proofs for the actual coming to life again of Christ. And that which is of most value in his line of argument is not so much the *time* at which the apparitions successively occurred, but rather the facts of the apparitions themselves ;

which establish the Resurrection" p. 446-447.

* It has been suggested that S. Luke intending merely to relate the apparitions at Jerusalem, and having no reason for introducing an apparition which took place near

Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. ³ Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into the ship: and that night they caught nothing. ⁴ But when the morning was come, JESUS stood on the shore: yet the disciples knew not that it was JESUS. ⁵ JESUS therefore said to them: Children, have you any meat? They answered him: No. ⁶ He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes.

⁷ That disciple therefore whom JESUS loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. ⁸ But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. ⁹ As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. ¹⁰ JESUS saith to them: Bring hither of the fishes which you have now caught. ¹¹ Simon Peter went up, and drew the net to land, full of great fishes, one hundred fifty three. And although there were so many, the net was not broken.

¹² JESUS saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord. ¹³ And JESUS cometh and taketh bread, and giveth them, and fish in like manner. ¹⁴ This is now the third time that JESUS was manifested to his disciples, after he was risen from the dead.

¹⁵ When therefore they had dined, JESUS saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. ¹⁶ He saith to him again: Simon son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. ¹⁷ He said to him the third time: Simon son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep. ¹⁸ Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. ¹⁹ And this he said, signifying by what death he should glorify God.

And when he had said this, he saith to him: Follow me. ²⁰ Peter turning about, saw that disciple whom JESUS loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? ²¹ Him therefore when Peter had seen, he saith to JESUS: Lord, and what shall this man do? ²² JESUS saith to him: So I will have him to remain till I come, what is it to thee? follow thou me. ²³ This saying therefore went abroad among the brethren, that that disciple should not die. And JESUS did not say to him: He should not die; but: So I will have him to remain till I come, what is it to thee?

208. He appears upon the mountain in Galilee.

Galilee. April-May.

MATT. 28. 16-20.*

¹⁶ And the eleven disciples went into Galilee, unto the mountain where JESUS had appointed them. ¹⁷ And seeing him they adored: but some doubted. ¹⁸ And JE-

to the lake of Tiberias, by a kind of compensation related the miraculous draught of fishes in connection with the Vocation of Peter. See § 36. But however ingenious this suggestion may be, it is far from being certain: the contrast between all the main features of the two facts is too great and it is more probable that two miracles of a similar kind, were vouchsafed, one to emphasize the call, the other the re-call of S. Peter. — Cf. WRIGHT, *The composition of the four Gospels*, 143, 155.

* The general character of the *mise en scène*, the descriptive features of the discourse delivered by our Saviour; suggest rather the idea that the author of the first Gospel, ins-

tead of giving the details of the appearances known by apostolic tradition, wished by relating only one of those appearances, to sum up with profound truth the whole teaching of the risen Saviour, the import and consequences of the Resurrection.

That is the opinion of MALDONAT (*In Matth.* 28. 17.) following some ancient commentators: "Vouisse enim studentem brevitati Matthæum omnes visiones, quibus Christus discipulis apparuerat, una complecti, et quidquid in illis notatu dignum acciderat, indicare. Cf. LOISY, *American Ecclesiastical Review*, May 1897, *Vobiscum sum*, p. 497.

sus coming spoke to them, saying : All power is given to me in heaven and in earth ;
 19 Going therefore teach ye all nations : baptizing them in the name of the Father,
 and of the Son, and of the Holy Ghost : 20 Teaching them to observe all things
 whatsoever I have commanded you : and behold I am with you all days, even to the
 consummation of the world.

209. He appears to all the Apostles.

Jerusalem.

MARK 16. 15-18.

15 And he said to them : Go ye into the whole world and preach the gospel to every creature. 16 He that believeth and is baptized, shall be saved : but he that believeth not shall be condemned. 17 And these signs shall follow them that believe : In my name they shall cast out devils : they shall speak with new tongues ; 18 They shall take up serpents ; and if they shall drink any deadly thing, it shall not hurt them : they shall lay their hands upon the sick, and they shall recover.

LUKE 24. 44-49.

44 And he said to them : These are the words which I spoke to you while I was yet with you, and all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then he opened their understanding, that they might understand the Scriptures. 46 And he said to them : Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day : 47 And that penance and the remission of sins should be preached in his name unto all nations, beginning at Jerusalem. 48 And you are witnesses of these things. 49 And I send the promise of my Father upon you : but stay you in the city, till you be endued with power from on high.

210. The Ascension.

Bethany. — Thursday, May 18 A. D. 30.

MARK 16. 19.

19 And the Lord JESUS, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.

LUKE 24. 50-53.

50 And he led them out as far as Bethania : and lifting up his hands he blessed them. 51 And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven. 52 And they adoring went back * into Jerusalem with great joy. 53 And they were always in the temple praising and blessing God. Amen.

211. Conclusion.†

MARK 16. 20.

20 But they going forth, preached every where ; the Lord working withal, and confirming the word with signs that followed.

JOHN 20. 30-31, 21. 24-25.

30 Many other signs also did JESUS in the sight of his disciples, which are not written in this book. 31 But these are written that you may believe that JESUS

* " It may be that the command of returning to Jerusalem was conveyed to the rest through S. James ; and that this was the appearance to that apostle recorded by S. Paul (I Cor. 15. 7) " *The Gospel narrative of the Resurrection. Dublin Review, Oct. 1876, p. 329.* This explanation is at least ingenious.

† S. Mark, following step by step the testimony of tradition, concluded his narration just when the career of our Savior entered into the domain of the unseen.... S. Luke wanted to end his history of Jesus like a complete biography, and he describes the last appearance of the Saviour as a final withdrawal.

S. John concludes his book in the manner of a thesis, intended to prove that *Jesus is the Christ the Son of God.* Then he supplements his narrative with a series of remembrances concerning the Risen Savior.. so that the work ends now with an appendix. The author of the first Gospel remaining in a larger sphere transmitted to us the expression of a higher truth. His Christ is risen, He is with His disciples until the end of the world... The history of the Risen Savior has no *finale*, since " He dieth no more." LOISY, *Am. Eccl. Review, 1897, Vobiscum sum, 502-503.*

JOHN 20. 31, 21. 24-25.

is the CHRIST the Son of God ; and that believing you may have life in his name.

24 This is that disciple who giveth testimony of these things, and hath written these things : and we know that his testimony is true. 25 But there are also many other things which Jesus did : which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.



A Table of all the Gospels

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